Robur Britannicum
Heic tutus obumbror
Merian et Besler sculp.
Symbol. Auth.

Robur Britannicum
Heic tutus obumbror
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Symbol. Auth.

John Astons:

Θηρολογία.

THE PARLY OF BEASTS;

OR,

MORPHANDRA

Queen of the

INCHANTED ILAND:

Wherein *Men* were found, who being transmuted to *Beasts*, though proffer'd to be dis-inchanted, and to becom *Men* again; yet, in regard of the crying sins, and rebellious humors of the Times, they prefer the Life of a *Brute* Animal before *That* of a *Rational* Creture:

Which Fancy consists of various Philosophicall Discourses, both *Morall*, *Metaphysicall*, *Historicall*, and *Naturall*, touching the Declinings of the World, and late Depravation of *Human* Nature;

With Reflexes upon the present State of most Countries in Christendom.

Divided into a XI *Sections.*

By JAM HOWELL Esq;

Senesco, non Segnesco.

The First *TOME*,

London, Printed by *W. Wilson* for *William Palmer*, at the *Palm-Tree* in *Fleet-street* near *St. Dunstan*'s Church, 1660.

XUM

Gen. Ref.

MORPHANDRA,

OR

QUEEN OF THE

Inchanted Iland.

[m]I am *Morphandra* can turn *Man* to *Brute*,
And *Brutes* to *Human* Nature re-tranſmute.

[p]And I *Pererius* whom the gods did ſend
This Rare *Admired* Princeſſe to attend.

In formas mutata novas mens dicere geſtit
Corpora, & in primas iterum tranſverſa Figuras,
Dii faveant cœptis——

The Scope and Substance of the ensuing *SECTIONS.*

PErerius, *a wandring Prince, after many traverses of Fortune, and Tempests in his long* Pererrations *at* Sea, *arriv'd at a Strange* North-west Iland, *where ther reign'd a Queen call'd* Morphandra, *descended of the High-born* Circe, *daughter of* Sol, *who* (*according to the Etymology of her name*) *had power to transmute and metamorphose* Men *to* Beasts; Pererius *having obtain'd leave of her to see and speak with divers of them*, viz, *an* Otter, *an* Asse, *an* Ape, *a* Hinde, *a* Mule, *a* Fox, *a* Boar, *a* Wolf, *a* Goat, *a* Soland-Goose, *a* Hive of Bees, *&c.* Morphandra *infusing the Faculty both of* Reason *and* Ratiocination *into Them during that intervall of time*; *As also full and full and free election to resume the shapes of* Men, *and so return unto their own* Countries *and* Callings: Pererius *attempted to perswade them therunto*, *but in regard of the rebellious Humors*, *the horrid Sacriledges*, *the new-fangled Opinions*, *and gingling Extravagances that* Human *brains are subject unto*, *specially this last doting and vertiginous Age of the World*, *with the nomberles* Indispositions *wherunto the* Bodies *of Men as*

well as their Brains *are expos'd, They did chooſe rather to continu ſtill in the State and ſpecies of* Brute *Animals, than become* Rational *Cretures again: At laſt Prince* Pererius *mingling ſpeech with a* Hive of Bees, *who had bin formerly a Monaſtery of* Nuns, *He prevail'd ſo far by his melting perſwaſions, and high diſcours of the prerogatives and excellencies of the* Human *Soul, that He induc'd Them to take on their firſt Natures again, and ſo return to their* Cloyſters; *Theſe* Diſcourſes *are divided into eleven* Sections, *every Section carrying with it a new* Fancy *and* Matter.

Touching the Etymologies *of the feigned Words throughout the whole Work, appropriated to the quality of every* Country, Climat, *and* Peeple, *the Roots of them muſt be fetched from the* Greek *Toung.*

He is the tru Author who *creates* a Fancy.

To

To the Great Ornament of her Sex, *both for Choice* Intellectualls, *and High* Morall *Vertues,*

The right Honorable, and excellent Lady,

My Lady Marie de la Fontaine.

Madame,

THis *Fancy* bearing in the *Front* the name of a Rare *Female*, I thought it might well ſtand with the rules of *Congruity* to make the *Dedication* correſpond with the *Title*; And after many revolutions of *Thoughts* who ſhold be moſt proper for my deſigne, the contemplation of your *Honor* did caſt ſuch ſtrong influences upon *Them*, that at laſt *They* fixed there; Nor will any *Diſcerning* Reder queſtion my judgment herein, your *Ladiſhip* being ſo able and fit (as I have the honour to know by experience) to receive this *Admired* Queen, and give her a ſuitable entertainment; Therfore, *Madame*, if you pleaſe to admit *Morphandra* into your Cloſet, I believe ſhe will afford you ſeverall ſorts of divertiſements, And *ſhe* haply may work ſomtimes a *Metamorphoſis* in your *Self*, for ſhe can tranſmute *Paſſions* as well as *Perſons*, *ſhe* can turn *Melancholy* to *Mirth*, and *Penſivenes* to *Pleſure*; For as it is in the *French* (of which Language you are ſo great a Miſtreſſe) *Les Morts font revivre les Vivants*, The Dead enliven the Living, wherby is meant, that Books, though the Authors therof be dead and

and rotten many Ages before, can beget new ſpirits in the living Reder.

Now, ſuch is the ſtate of *Mankind*, that the foreſaid *Paſſions* will have their interchangable turns, they will follow one another as duly as Night ſucceeds Day in any *Human* Creture, be the *Humors* therof never ſo equally poiz'd; It is denied to *Man* to be always at Home within himſelf, and it will be ſo to the world's end as long as He is compos'd of the four Elements, and as long as the Naturall *humors* within *Him* ſympathize with the ſaid Elements, who are in reſtles mutation and motion among themſelfs for maſtery, which made one break out into this exceſſe of ſpeech, that if the four *Humors* were ballanc'd aright in the *human* body, he wold live eaſily many thouſands of years upon earth; Now, that perſon may be ſaid to be the wiſeſt among mortalls who can rule and controul thoſe Humors, It being a Principle among the Philoſophers, That as the *conduct* of the *Paſſions* (which ariſe from the *Humors*) is the greteſt *prudence*, ſo the *conqueſt* of them is the greteſt *proweſſe*, when they grow rebellious; The enſuing Work hath divers glances upon this ſubject, and variety of things beſides, for every *Section* affords a new *Fancy* and *Matter*.

It remains now, Madame, that I ſhold humbly deſire, your Honor would pleaſe to interpret this *Deditory* Addreſſe as a *ſmall* argument of my *great* Acknowledgment of your ſo many noble Civilities, for which I ſtand ſo truly oblig'd; And this Acknowledgment ſtanding upon ſo *public* a Record, the *Ages to come* as well as the *preſent* will teſtifie, how much I *am* and *was*,

My highly Honored Lady,

Your moſt humble and devoted Servant,

JAM HOWELL.

To

To the *Severer* sort OF READERS.

SOm *of the Antient* Sages, *who were rank'd among the* Philosophers *of the* Upper House, *had a Speculation, That the* World *was but one huge* Animal *or Living Creture, compos'd of innumerable members and parts, som* Homogeneous *or similar, others* Heterogeneous *or dissimilar; And in order to* that *they held, That God Almighty was the Great* Soul *which did inform and actuat the whole* Bulk *with motion and life, with vertu and vigor, for every part to perform its peculiar function towards the preservation of the* Whole: *According to this Doctrin an Argument may be drawn by way of* Induction, *That if the parts begin to impair, the* Whole *must be in a declining condition; It hath been a Truth which hath pass'd from all times without controul, that* Mankind *is one of the* prime parts *of the* Universe *and* Paramount *of the* Sublunary *World, which is demonstrable by that* Dominion *which was given him over all his fellow-Cretures in* Aire, Water, *or* Earth; *He can make the towring* Eagle *stoop to his Lure from the middle Region; He can make the vast* Leviathan, *though a hundred times bigger than himself, to flounce from the deep to do him homage on the Shore; He can make the* Elephant, *though forty times stronger than himself, to draw up his Ships on the Carine, and do other drudgeries; This appears also out of that* Awe, *which by a kind of naturall instinct all other* Animals *use to shew* Him; *Insomuch that tryall hath been made, how if a* Man *should go naked and with a confidence through the* Arabian *Desarts, where the greatest concours of wild Beasts useth to be, ther's none will assault him, but in a gazing and awfull kind of posture they will keep their distance: Now, if* Man, *who is so considerable a* part *of the world, doth decay in his* Species, *'tis a shrewd symptom that the* Whole *is* en decadence, *in a declining state; Now, that* Man *doth impair as well in his* Intellectualls *and the Faculties of his Soul, as in the motions and affections of his heart, this present Age can afford more pregnant proofs than most of the Ages before; For touching the* First, *What fond fruitless new Opinions*

have bin hatch'd of late times, both in Divinity *and in the Idæas of holy things, aswell as in all other* Sciences, *ſpecially in the Art of* Policy, *wherin ſuch poor* Sciolists *are crept up, that wold turn antient* Monarchies *into new popular* Commonwealths, *and ſo ſet a* Hydra's *head upon an old* Lion's *neck, or make a Child's ſhoo to fit a Giant's foot.*

Touching the motions of the Heart, ther's nothing of that love and offices of Humanity *which were uſed to be, not onely among private perſons and neighbours, but that* Allegiance *and* Love *which Subjects were us'd to ſhew towards their lawfull Prince decaies more and more, whereof ther have been ſtrange examples of late years; In* Æthiopia, *a large antient Empire, the common people did riſe up with a petty Companion againſt their Soveraign, and kill'd him with his two Sons in open field; In* Constantinople, *two* Gran Signors *were thruſt out of the world by their own Slaves, yet they went not to that heighth of Impudence as to arraign* Them *before a Barr of Juſtice; The* Swed *hath quite revolted from the* Pole, *the* Portugues *from the* Spaniard, *and ſo* Naples *wold have done; What a huge Army did the* Basha *of* Aleppo *raiſe lately? And in the Kingdom of* Morocco *a mean Fellow, under the ſeeming ſhew of Sanctity, what a crew of riff-raff ſtuff did he drag after him againſt his lawfull King? But touching theſe* Northweſt Ilands, *they have out-gon all the reſt: Theſe metamorphos'd Animals do point at all theſe, and other degenerations of the* Human *Cretvre: Nor is it the firſt time that Beaſts did ſpeak, for we read of one in the* Sacred Code *who ſpoke; and beſides,* Solomon *ſends us to ſom of* Them *for* Instruction: *The* Phrygian *Fabler was one of the firſt who taught them their* Abcee, *then* Anian, Barlandus, *and others taught Them Their* Primer, *and the two ingenious* Florentines, Poggius *and* Gelli *may be ſaid to have taught* Them *their* Grammer: *But theſe tranſmuted* Beasts *ſpeak in a louder Dialect, who having tryed both Natures, they tell the* Human *Cretvre his own, and how he growes daily from bad to worſe, according to the* Propheticall Lyric *Poet,*

Ætas Parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem Vitioſiorem.

Made Engliſh *thus.*

Our Fathers *who worſe than our* Granfires *were*
Got Us *worſe than* Themſelfs; *And* We, *I fear,*
Will get worſe than Them both: *Such a ſad curſe*
Hangs on Mankind *to grow from Bad to Worſe.*

Δευδεολογια.

Δενδρολογία;

Θηρολογία;

Poema *Tempestivum.*

TRees spake before, now the same strength of *Art*
Makes *Beasts* to cunn the *Alphabet* by heart,
And cutt their *Breaths* to sounds *Articulat*,
Discoursive congruous accents to prolate,
For *Speech* is *Breath*, breath *Air* let in and out,
But 'tis the *Mind* that brings the work about;
Such a rare *Charter* the World's *Architect*
Vouchsaf'd to give the *Human* Intellect
To *create Words*, for 'tis *Mankind* alone
Can *Language* frame, and *syllabize* the Tone.

But here *Beasts* speak, they mone, chide, and complain,
And at the Barr of Justice *Men* arraign;
Such are our crying sins, that *Beasts* resent
Our miseries, and wretched case lament:
Nor let it seem a wonder, because now
Wonders and *Monsters* so familiar grow,
This is an Age of *Wonders*, every Clime
Abounds with *Prodigies*, Ther is no Crime,
Not a notorious Villany or Fact,
No foul Infandous Thing, or ugly Act
That ever *Adam*'s sons did perpetrate,

But

But we have flagrant Inſtances of late.
For Sacrilege, and horrid Blaſphemies,
Baſe Lies, created Fears, and Perjuries,
For Scripture-pride, Extorſion, Avarice,
(The root of all our Ills, and leading Vice)
For public Fraud, falſe Lights, & fatuous Fires,
Fanatic Fancies clad in Faith's attire;
For Murther, and the crying ſin of Blood,
The like but *One* was never ſince the Flood.
In ſumm, *We* may for theſe and thouſands more
Vye *Villanies* with any Age before;
Which ſhews the World is *Hectical*, and near
Its Gran and Fatal *Climacteric* year;
The whole Creation mourns, and doth deplore
The ruthfull ſtate of *Human* kind; Therfore
If *Men* can not be warn'd when *Men* do *Teach*,
Then let them hearken here what *Beaſts* do *Preach*.

In Formas *mutata novas Mens dicere geſtit*
Corpora, *& in* primas *iterum tranſverſa* Figuras.
Dii faveant cœptis——

J. H.

The

THE CONTENTS Of the ſeverall SECTIONS.

SECT. I

CONSISTS of divers Interlocutions 'twixt Morphandra, Pererius, *and an* Otter, *who had bin firſt an* Amſtelian *Mariner, and being proffer'd to be retranſmuted to his firſt nature by* Morphandra, *and to be tranſported by* Pererius *to his own Country, yet he wold hearken to neither, alledging the ſtrange Chimeras, and extravagant Opinions which* Human *Brains have been ſubject unto in this latter Age of the World, &c.*

SECT. II

Contains an Interlocutory Diſcours 'twixt Morphandra, Pererius, *and an* Aſſe, *who had bin once an* Artonian *Peaſan, wherin ther are ſom glances upon the Country it ſelf, and upon the preſent Government therof; But though Prince* Pererius *us'd all the perſwaſions he could, and re-inforc'd Argument upon Argument*

to induce him to re-assume Human *shape, and so return to his Country, Calling, and Kindred, yet the Asse utterly refus'd it, and his Resons why, &c.*

SECT. III

Consists of a Dialog 'twixt Morphandra, Pererius, *and an* Ape, *who had bin once a Preachman in* Gheriona, *who having bin carried away with every wind of Doctrin, and folling any fanatic new-fangled Opinion, was transmuted to that* Mimicall *shape; In which Dialog ther is an account given of the sad case and confusion wherin* Gheriona *is involv'd at present.*

SECT. IV.

A Colloquy 'twixt Morphandra, Pererius, *and a* Hind, *who had bin once one of the greteſt Beauties in* Marcopolis, *and for som youthfull levities and wildnes was transmuted to that shape; In this Section ther are various Discourses of the state and nature of* Women pro & con, *&c.*

SECT. V.

Discourses 'twixt Morphandra, Pererius, *and a* Mule, *who in his* Manhood *had bin a Doctor of Physic in* Tumontia, *whom for som Quacking tricks he had plaid, and for som other*

Resons,

Reſons, Morphandra *metamorphos'd into a* Mule; *In this Section ther be diſcourſes of the Art of* Phyſic, *of the various complexions of* Mankind, *and of the nomberles diſeaſes of body, and diſtempers of mind that are incident to the* Human *Creture, &c.*

SECT. VI

Conſiſts of Interchangeable Diſcourſes 'twixt Morphandra, Pererius, *and a* Fox, *who had bin a* Saturnian *born, whom for his cuming dealings and Mountebankiſh wily tricks, ſhe transformed from a* Merchant *to that* Species; *This* Section *treats of divers things, and particularly how the* Art *of tru* Policy *is degenerated, and what poor* Sciolists *or Smatterers therin are cryed up of late years, &c.*

SECT. VII.

A Dialog 'twixt Morphandra, Pererius, *and a* Boar, *wherein ther are various Diſcourſes, and particularly of the rare* Sympatheticall *Powder that is lately found out, which works ſudden and certain Cures without any* topicall *applications of Medicines to the part affected, &c.*

SECT. VIII.

A Dialog 'twixt Morphandra, Pererius, *and a* Wolf, *who had bin a* Cuprinian *Soldier, whom for his Plundrings, Rapines, and Spoils ſhe transfigur'd to that ſhape, &c.*

SECT.

SECT. IX.

A discourse 'twixt Morphandra, Pererius, *and a* Goat, *consisting of many speculations both* Naturall *and* Metaphysicall, *with other Criticisms, &c.*

SECT. X.

A Dialog 'twixt Morphandra, Pererius, *and a* Soland-Goose, *a* Carboncian *born, who was transmuted to that shape for his foolishnes in rebelling against his own* Conterranean *King, and so jugling himself into a* Slavery *from that* Free-Government *he was formerly under, &c.*

SECT. XI

Consists of a Dialog 'twixt Morphandra, Pererius, *and a Hive of* Bees, *who had bin once a Monastery of* Nuns, *and were transmuted to those small* Insects, *because that after a years* Probation, *and their own prævious free* Election, *they murmur'd at that Reclus'd Claustrall life, and wish'd Themselfs uncloyster'd again; In this Section ther be divers Discourses of the* Immortality *and high prerogatives of the* Human *Soul, as also of the Hevenly* Hierarchy, *and Joyes Eternall, &c.*

Bibliopola Lectori.

If you will *ope* this Work with ease,
You must from *Greece* go fetch your *Keys.*

XUM

M
P
F Barlowe Inu: R Gaywood fecit

A KEY

To enter more easily into the Sense of

MORPHANDRA,

OR,

The Parly of Beasts

THe *Otter* represents a Dutch *Skipper*, or *Mariner*.

The *Ass* represents a *French peasan.*

The *Ape* represents an *Englisb Preachman.*

The *Mule* represents a *Spanish Doctor of Physick.*

The *Fox* represents a *Genoa* or an *Italian Merchant.*

The *Boar* represents a *German Count.*

The *Wolf* represents a *Swedish Captain*, or *Freebotter.*

The *Goat* represents the *Old Britain*, or *Inhabitant* of *Wales.*

The *Soland Goose* represents a *Scotchman.*

The *Hind* represents a *Venetian Courtisan.*

The *Hive of Bees* represents a *Monastery of Nuns.*

An

An Etymologicall Derivation of som Words and Anagrams in the *Parly of Beasts*, according to the ALPHABET.

A

AEtonia, *the Eagles Countrey, represents* High Germany, *of* ἀετὸς aquila.

Alpiana *represents* Savoy, *being a Countrey indented among the* Alps.

Artonia, *the Countrey of Bread and Wine, represents* France, *of* ἄρτος panis & οἶνος vinum.

C

Carboncia, *the Coale-Countrey, represents* Scotland.

Cuprinia, *the Copper-Countrey, represents* Swethland.

The Cinqfoyl Portugal

Cardinal Mazarine, p. 21

The Coppices *represents the common People.*

Cerano, *the Anagram of* Nocera, *an ancient town in* Italy.

D

Diogenes, *p.* 56

Sir Kenelm Digby, 148

Dr. Harvey, 141

G

Gheriona, *the Countrey of Wool, represents* England, *of* γῆ terra & ἔριον lana.

H

Hydraulia, *the Countrey of Waters, represents* Holland, *with the Confederate Provinces, of* ὕδωρ Aqua, *and* λαὸς populus.

Hebrinia, Ireland, *being* Hiber-

Hibernia, *anagrammatiz'd.*
The City of Hereford, p. 122
The Hollanders *are meant*, P. 72

L

Laroni, *the D. of* Lorrain.
London *Prentices*, p 44.

M

Marcopolis, *the City of S.* Mark, *represents* Venice *of* πόλις civitas & Μχρκ⊙.
Morphandra, *a Queen that can transmute Men into Beasts*, *of* μορφόω formo & ἄνδρα hominem.

N

Nopolia, Polonia, *anagrammatiz'd.*

O

Orosia, *a Mountainous Countrey*, *represents* Wales, *of* ὄρ⊙ Mons.
Oxford & Cambridge, p. 38

P

Pererius, *a wandring Prince of* pererrando.
Polyhaima, *the City of* Bloud, *represents* London, *of* πόλις civitas & ἅιμα sanguis.
The Phrygian *King*, Midas.
The Phrygian *Fabler*, Æsop.
The late K. *of* Engl. p. 35
The present K. Ch. p. 39

Q

The Queen of Sweden, p. 114
Queen Elizabeth, p. 57

R

Rinarchus, *the Palsgrave of the* Rhine, *of* ἄρχων, princeps, &c.
Rugilia, *the State of* Genoa, *the Anagram of* Liguria, *the ancient appellation of that Territory.*
Rainsborough, *and Admiral*

mirall Dean, 40
Roundheads *variously tormented in Hell*, ibid.
Rovena, *the City of* Verona *in* Lombardy, *anagrammatiz'd.*

S

Saturnia *represents* Italy, Cilisia, Sicilia, *anagrammatiz'd.*
The Standels *represent the Nobles and Gentry.*
Selenians, *or half-Moon men, represent the* Turks; *of* σελήνη, Luna.

T

Tumontia, *a Countrey swelling with huge Hills, represents* Spain
Tomanto Empire, *the Dominions of the Great* Turk; Tomanto *being* Ottoman, *anagrammatiz'd.*
Tarragon, Catalunia *in* Spaine, *the ancienteſt town whereof is* Tarragona.
Therlu, *the Anagram of* Luther.
Therologia, *the language of Beaſts; of* θήρ, fera; & λόγος, ſermo.

V

Volganians, *the* Moſcovits, *of the huge River* Volga.

W

The Weſt-Indies, p. 70

Z

Zundanians, *the People of* Denmark.

Θεωρολογία.

The First Section.

Consisting of divers Interlocutions 'twixt Morphandra, Pererius, *and an* Otter, *who had been first an* Amstelian *Mariner, and being proffer'd to be transmuted to his first nature by* Morphandra, *and to be transported by* Pererius *to his own Countrey, yet he would hearken to neither, alledging the strange Chimeraes, and extravagant Opinions which Human brains have been subject unto, in this latter Age of the World, &c.*

Pererius, Morphandra, *an* Otter.

Pererius.

MAy those *starres* be ever propitious which guided my court to this coast! may those *winds* be ever prosperous which fill'd my sayls, any blew me to this rare Iland, this *Theater of Wonders*! May this day be ever held *Festival*, and bear one of the chiefest *Rubriques* in the Almanack of Time,

that makes me so happy with the sight of *Morphandra*, the *divine Morphandra*! And truly so, being descended in so direct a line from the high-born Cyrce, daughter of *Sol*, the admired Queen *Morphandra*, who [illegible] to make *Nature* her self not only succumbent and passive to her desires, but actually subservient and pliable to her Transmutations and Changes.

Morphandra.

Prince *Pererius* (for so I understand your quality and appellation to be); Touching the first part of your speech, which reflects upon this *place*, we shall endeavour to make it good by the hospitality and entertainment we shal command to be given You and your Train, as also by the rare Objects which you shall see: But as for the second part of your speech, which relates to *my self*, and to the power of *Transmutations*; I must tell you, that what I act this way, is by a special dispensation from above, for the punishment of Humane vice in an analogical or sympathetic way, according to the quality thereof, and the humors of the men: I say, it is by the permission and *Fiat* of the Almighty, the great God of Nature, that I do operat, not by any prestigious charmes, or confederacy with Cacodæmons; not by fascinations or philtres, by spels or sorceries, as the shallow-pated common people imagine I do, and so traduce me of Witchcraft, and Negromancy; yet, I confess, 'tis by way of Magick I act; for *Magick* was the first Philosophy among those acute Nations which are neerest the rising Sun, so that *Magus* or *Magitian* signified nothing else but a Wiseman, which afterwards came to be traduced, and taken in an ill sense; As it hath been the fate of *Tyrant*, *Sophister*, and other words besides, to incurre the same destiny, and I pray the same destiny may not befall the word *Parlement*.

Pererius.

Most excellent Queen, now that my Starrs have made me so fortunat, as to conduct me hither, let it not be held too great a presumption, if for the enriching of my knowledge, and satisfying my curiosity, I humbly

humbly desire to see some of those Human Cretures that you have anthropomorphos'd, and transform'd to brute Animals.

Morphandra.

I shall willingly comply with your curiosity and desire in this kind; for you shall not only be brought to the sight of them, but you shall mingle speech with them, and interrogat what you shall think fitting concerning their present condition.

Pererius.

But, Madam, how can that be? how can I expect that they should be capable of what I speak, and consequently What answers or replies shall I hope to receive from them, while they continue in the shapes of brute cretures?

Morphandra.

Let that be your least care; for during that intervall of time, I shall re-infuse into them the faculty both of *Reson* and *Ratiocination*, whereby you may confer and discourse freely with them by interlocutions; Nor only so, but for a further argument of the great esteem I have of you Prince *Pererius*, and for the heightning of your welcom to my Court; as also that you may make som reall *returns* of your voyage hither, if you can induce and fairly perswade any of them to reassume the shapes of Human cretures, and to be invested again in their former condition, I shall give my free and full assent thereunto; nay, to oblige you yet further, I shall give way that you take them a shipboard with you, and transport them to their own Country, or whither you please besides; Provided that it be a spontaneous act, and that you have their voluntary election to this effect; for the universal Law tells us, that *Volenti non fit injuria*, An unforc'd will cannot be wronged.

Pererius.

Most admired Princess, you engage me beyond all measure or meanes of retaliation, beyond all degrees of gratitude, and me-thinks by these high civilities you have wrought a sudden kind of transformation in me,

me, for I find my self all transformed to admiration, to a thing of wonder, by these unparallel'd favours. All that I can say for the present is, that, what air soever I breath; under what climat soever blessed Heavens shall shed their influences upon me, I shall blazon forth your nobleness for such transcendent favors all the world over.

Morphandra.

We use not such Complements under this Meridian, such a distance doth not use to be 'twixt the Heart and the Tongue; they are neerer Relatives here. But, before you go to exchange words with these Animals, take this Advertisement before-hand, that ther are no wild or ferocious devouring cretures within the Circumference of this Ile; they live all in a gentle and general community, in an innocuous freedom, and sociableness. The Panther, Bear, and Tyger, put off their belluine fierce nature here; the Lamb will play with the Lion without any apprehensions of fear; the Hart fears not the Hound, nor the Hare the Greyhound, nor the Bore the Lime-hound; the silly Sheep fear not the Wolf or the Butcher's knife; nor Fish nor Fowl fear here the Dragnet or Tramell: but all Animals, both of Air, Earth, and Water, live in an innocent security; the reason being, that we neither kill, much lesse feed upon any Creture here that hath blood, and a sensitive life, but upon fruits, pulse, roots, rice, with other nourishing and manducable things, that come forth gently, by the general benignity of indulgent Nature, from the bowels of our common Mother the Earth; And though we make Butter sometimes our aliment, we abhorre Cheese, because the cawle of a sensitive kill'd creture serv'd for the Rennet.

Pererius.

Oh blissful Region! Truly Madam, I am of opinion, that this Iland is a part, or some promontory of Paradise it self before *Adam*'s fall, which, being slented off, and so got loose, was transported and fixed here; at least, there are some grains of that mettal which went to the composition of the Golden Age of the world still remaining here unconsumed.

Mor-

Morphandra.

Well, that I may acquit my self of the promise I made unto you, Prince *Pererius*, let us fetch a walk in those flowry fields towards the banks of that River, to take in the freshness of the air, with the fragancy of those Vegetals: And now, in a favourable conjuncture of time, I spy a metamorphosed Creture among those seggs, fit for your purpose; It is an *Otter*, whom I remember to have transmuted from a Mariner or Seaman, for his debosshments here; and I observe, ther are no people so given to excesses as Seamen when they come ashore; which yet may be somwhat excused, for it is to recompence the hardships they endured at Sea: Nor was it an improper change for me to metamorphos the *Hydraulian* Mariner to that shape; for as the *Otter* is a kind of Amphibious creture, living partly by water, and partly by land, so a Mariner, Navigator, or Fisherman, useth to do: but there was another reson which induced me to this transmutation, for it related to the quality of the Countrey whence he sprung, which is so inlayed, and every where so intercutt, and indented with the Sea, or fresh navigable Rivers, that one cannot tell what to call it, either water or land; besides, the Inhabitants dwell so low, that they lye lower than the Sea in some places. And now you may make your approaches, and parly with him accordingly; while I walk up the River to visit my Nymphs.

Pererius.

Otter, *Otter*! I conjure thee, as thou wast once a Man, let me interchange som words with thee, and I may chance bring thee som news from thy Countrey, and Kinred.

Otter.

How is this? I not only hear, but I understand the voice of a Man; oimee! I am afraid that *Morphandra* hath a purpose to re-transform me, and make me put on human shape again: Well, Sir, What's your will with me?

Pererius.

Let it not give any offence, if I desire to know What Countreyman you were, when you were a Rational Creture?

Otter.

I came first into the World in *Hydraulia*, not farr from *Amsteus*, and was a Mariner by my Profession.

Pererius,

Well, the most gracious Queen *Morphandra* hath been pleased to promise me the favor, as to turn you into *Man* again, if you have a mind to it; and, from that groveling quadrupedal shape, to make you an erect, and a rational Creture once again.

Otter,

Sir, you bid me to my losse, for I live farr more to my contentment in this species, wherein my heart and eyes are horizontal, than when I was in an upright shape.

Pererius.

Consult better with your thoughts, for *Morphandra* hath not only promised to re-convert you to *Man*, but also she hath given me leave and liberty to carry you aboard of me, and transport you to your Countrey again; And I have a tite lusty Vessel in the Road, wherein you shall be accommodated with a Cabbin to your contentment, and all things necessary.

Otter.

These civilities might haply deserve thanks from an other, but not from me, in regard you proffer to reduce me from better to worse; for if *Experience* be *the touchstone of Truth*, I find farr more quietude and contentation in this figure of body, than I did formerly; therefore with this shape, I have put on also a resolution never to turn Man or Mariner again.

Pererius,

I extremely wonder at this blindness, and unnatural obstinacy of yours; but now that Queen *Morphandra* hath, during this time of discourse betwixt us, re-indowed you with the faculty of *Reason* and *speech*, I pray impart unto me the cause of your strange aversion thus, to become Man again.

Otter.

Otter.

Truly, Sir, though Man doth vaunt, and cry up himself, to be the Epitome and Lord Paramount among all sublunary Cretures, though he vainly entitle himself, the *Microcosm*, yet I hold him to be the most miserable of all others; Go to his prime faculty, *Reson*, which, as he saith, is the specifical difference that distinguisheth him from us, I have found, that it fills his brain full of distraction, of extravagant opinions, and whimseys, of pining griefs, panting doubts, and pannick fears, of violent fancies and imaginations, which oftentimes turn to phrensies; it tortures him with vexation and inquietude of spirit, insomuch, that som of the profoundest Philosophers, as I have heard, affirmed, that the *Rational Soul* was given to Man for his Self-punishment and Martyrdom; he may be said to be his own Tormentor, and the greatest Tyrant to himself; nay, these cruciatory passions do operat somtimes with such a violence, that they drive him to despair, and oftentimes to murther and destroy himself, before Nature hath exspird her due cours in him, all which, we, that are guided only by *sense*, are not subject unto; We only look upon the present object before our eyes, and take no other care but for shelter, and food, and to please our appetit only.

Pererius.

'Tis true, that all these turbulences, and perplexities of spirit proceed from the *Rational faculty*; but, in compensation thereof, we have by this Faculty the prerogative to know our Creator, to contemplat his works, and the fair fabrique of the World; by this, we have a dominion and Empire over all other Elementary Cretures, both of Air, Earth, and Water; by the reach of this, Man with his crampons and harping-irons can draw ashore the great Leviathan; He can make the Dromedary and Camel to kneel down, and take up his burden; He can make the fierce Bull to endure his yoke; He can bring down the Vulture from his nest; by this he can ride upon the back of the vast Ocean, and with his winged Coursers ride post from

one

one Pole to the other, as you know well by your own Profession, when you were Man and Mariner.

Otter.

Yet these advantages com short, in my judgment, to countervail those calamities that are incident to the Rational Creture, which makes him come puling, crying, & sometimes weeping into the world, as foreteling his future miseries. But now that I have partly displayed the discomposures and vexations of his mind, I will give a touch of those infirmities that his Body is subject unto, which is no other than a Magazin of malignant humors; a hull, wherein is stow'd a cargazon of numberless diseases; of putrid and ugly corruptions, insomuch that, as, in his life time, whiles he sleeps in the *bosom of his causes* within the Womb, ther's no Creture lies neerer the excrementitious parts, so ther is none whose excrements are more fætid, and stinking; the *fewmets* of a Deer, the *lesses* of a Fox, the *crotells* of a Hare, the *dung* of a Horse, and the *sprains* that I use to void backward, are nothing so fœtid; which may be the cause why, after Man's death, ther's no carcase so gastly and noisom as his, so that Toads and Serpents engender often in his scull; nor is his cadaver good for any thing when life is gone. 'Tis tru, Mummy may be made of it, but it must be don by embalment, and great expence of Spices. But many things in our carcases after death, serve for divers uses, as particularly in mine; my Liver, reduced to powder, is good against the Flix and Cholic; my Stones or testicles against the Palsie; and my Skin is of such value, that the faireſt Ladies will be glad to wear it, &c.

Peverius.

'Tis a great truth what you speak of Human bodies, but all this comes accidentally, it proceeds from variety of viands, esculents, and beverages, not from the primitive plastick vertu, and ordinance of nature: Moreover, that which makes them so subject to putrefaction, is, because they abound in heat and humidity more than other bodies, which oftentimes makes som

parts

parts of the Compositum rott, before life and motion leaves them. But let not these thoughts avert you from a return to your first Beeing, whereby, when this transitory life is ended, you may be made capable to live in the Land of Eternity; whereas all brute Animals, whose Souls soar no higher than the *sense*, are born to have a *being* only in this World: Therefore take on a manly resolution to be redintegrated into your first Principles, & so return to your own Country, and Kinred, to go on still in your *Calling*, which is a useful and thriving Profession, in the practise whereof you may see the Wonders of the Deep, and therby have oportunity more often to invoke your Creator, than in any other Trade.

Otter.

I cannot deny, but the common saying is, that *He who cannot pray, must go to Church at Sea*; yet I have often known, and I have tryed it in my self, that *a Mariner in a storm is a Saint, but when the storm is over he is a Mariner again*; witness He, who in a dangerous tempest made a Vow to offer a Wax-taper as big as his Main-mast unto Saint *Nicolas*, if he would preserve him from shipwrack; but being com safe ashore, a Rush-candle did serve the turn; so that, nautical piety is of no longer duration than the danger.

Pererius.

Without question, to be a Mariner or Navigator, as it is a necessary and noble Vocation, so it affords more frequent opportunities to improve a Man's devotion to Heven, if one makes right use of it; which cannot be don more properly, than by comparing the frail Vessel wherein he sayls to his own Body; If he contemplat, within the theater of his thoughts, that the *Sea* whereon he tumbles, is the World; *waves and surges* are his passions; anger, choler, and discontentments, are the *storms* and *tempests*; his body is the bulk or *hull* of the ship, his neck is the *stemm*, the *heel* is his back, the *planks* are his ribs, the *beams* his bones, the *pintel* and *gudgeons* are his gristles and cartilages, the several *seams* of the ship are his arteries, veins, and

nerfe, his bowels are the *ballaſt*, his hearts the principal *hold*, his ſtomack the *cook-room*, his teeth the *chopping-knives*, his lungs the *bellows*, concoction is the *cauldron*, hunger the *ſauce*, his belly the *lower deck*, his kidneys the *cloſe cabbins* or *receptacles*, his arms and hands the *can-hooks*, his midriff the *bulk-head*, his ſcull the *ſteerage-room* with the *round-houſe*, his ears are the two chief *ſcuttles*, his eyes are the *pharols*, the *ſtomage* is his mouth, his lips are the *hatches*, his noſtrils ſerve as *gratings* to let in air, the *beak-head* is his chin, his face and forehead the *upper deck*, Reſon is the *rudder*, the *anchor* is reſolution, conſtancy the *capſtane*, prudence the *pilot*, the *prow-miſen* and *main-maſts*, are faith, hope, and charity, which laſt, reacheth above the Firmament: The *owner* of the *ſhip* is God Almighty, and Heaven the *haven* to which he ſteers his courſe, &c. Therefore recollect your ſelf, and think ſeriouſly upon it; ſhake off this brutiſh ſhape, and repair to the boſom of your own dear Countrey, and Calling.

Otter.

Truly, Sir, to deal freely with you, I am quite out of conceit with *both*: Touching the firſt; for me to remove hence thither, were to go from a fair flowry field into a great bogg, or a kind of quagmire, for ſuch a thing my Countrey may be called, if you have regard to the quality of the ſoil, in compariſon of This: It is, for the moſt part, a foggy cobwebb'd air; ſo canopied over, as it were, with thick fuliginous clowds, as if it were but one great Brew-houſe; they fence out both the *æquatical* Creatures from their right habitations, and the true *Prince* of the Countrey from his hereditary poſſeſſions; inſomuch, that ſome do not ſtick to call them double Uſurpers: It is one of the moſt infimous and loweſt part of the terreſtrial Globe; which made one ſay, that they were the neereſt confederats and neighbors to *Beelzebub*. And this may be inferred alſo out of their natures and diſpoſition: for openly or covertly, they have blown the bellows of all the Warrs (now *Warr is afire, ſmoak always in the Devil's tinder-box*) that have happen'd round about them, ever ſince

their

their Revolt from *Tumontia*, and since they invol'd *Artonia*, & *Cheriona* in their quarrell, who first rais'd them to a *Free-State*; though I believe they have repented of it since, Add hereunto that som do doubt, Whether God and Nature did ever design that lump of coagulated Earth for the Mansion of Mankind; for of it self it produceth neither Bread to eat, nor Stone to build, nor Wool or Silk to cleath him, nor Wood or Cole, or other combustible stuff, for fuel; but the Inhabitants use to fish for Fire in the Water, for (fresh) Water in the Air, and for Air out of Foggs; insomuch, that if ever any Countrey may be call'd a Noun *Adjective*, surely 'tis that, for it cannot stand by it self. I remember, while I woar the shape of Man in that dull Clime, me-thought my blood was like so much Bonny-clabber within my Body, which I find now to be more quick, spriteful, and hot; though my bloud in *statu quo nunc* be observed, I confess, to be the coldest of any *Quadrupedals*. Moreover, I found that *Mammon* and Gain was their chiefest God, and Gold their greatest Idol: but for the public *Religion* which they profess, they have it but in a luke-warm degree; ther's scarce any heat of holiness, and devotion among most of them.

Pererius.

I find now that you are of a true Brutish Nature, so to beray your own Nest, and bespatter the native Soyl wherein you first received life. 'Tis true, ther's no Nation that hath not their peculiar humors; but touching those you speak of in your Countreymen, they have many signal *Virtues* that make a compensation for them; for they are one of the most industrious race of People upon Earth; so that the whole Countrey may be compar'd to a Hive of Bees, or Bank of provident Ants: They are the only Men that do Miracles now adayes; they are those, who put boundaries to the raging Ocean, and by rare repercussions beat back his turgid and overwhelming billows; yet they reserve a power to command him in, at pleasure; they are those Men, who know the true Mysteries

of

of Commerce, and how to regular it so, as to bring Trade and Policy to a Science; and *certain* Principles. How much are they to be commended for their neatness? Go to their Ships, they may be said to be as cleanly as a milking-pail; in their Kitchins, the outside of their Utensils are as bright as the inside; ther's never a room in their house, where so much dust may be found as to draw the name of *Slutt* upon it: There is no Countrey where there are fewer sorts of indigent and poor people, or where they who are poor are better loog'd, and provided for. 'Tis true, they are somwhat heavy in motion, and dullish, which must be imputed to the quality of the Clime; but this dulness is recompenc'd with a grave advisedness, and circumspection in their Counsels; with a constancy, and perseverance afterwards, in their Actions. In fine, they are a peeple who truly understand their own Interest, which may be said to be the prime Principle of Wisdom, whereby they have fought themselves, from a company of Fishermen, into a High and Mighty Common-wealth.

Otter.

Truly, Sir, 'tis pitty that you had not a better subject to spend your Oratory upon. Now, Sir, concerning my former *Profession*, let me tell you, that to be a *Mariner*, or Tarpaling, is one of the most servile and slavish condition of life that can be, it is the most expos'd to hardship and hazard; He was no fool, who made a question, Whether he should number a Seaman 'twixt the Living or the Dead, being not much above two inches distant from death, *viz.* the thickness of a rotten plank: It may be also doubted, Whether he be a Free-man, or Prisoner, being so coop'd up within so narrow a compass all the while. Touching the hardship and toylsomness of this trade, let me tell you, that to plow, dig, delve, or thresh, are but exercises of ease, compar'd to our labor in distress of wether. How many times, when I went a fishing, did I carry isicles of frost at my nose, and fingers-ends? How oft did I eat Bisket, so mouldy, that danc'd up

and down with ugly Maggots? How oft did I stop my nostrils while I drunk stinking Beverage? How oft did the stench of the Pump strike me into a swoon? But I thank the *Fates*, and Queen *Morphandra*, I am now in a condition that I need not fear hunger or cold, I have a good warm Coat about me, that will last me all my life long, without patching or mending; which kind of fences against the injuries of Time, and tyranny of the Meteors, indulgent *Nature* provides for us sensitive Creatures, before we com into the World: whence may be inferr'd, that She takes more care for Our preservation than she doth of Mankinds; Beasts, have skins, Fish have scales, Birds have feathers, but Man comes naked and wawling into the World, and cloaths himself afterwards with our spoils: Nor hath he any habitation or ready food, provided him by Nature; whereas other Animals find the Table layed, and the Buttry open for them as soon as they are born, and comeout of the bosom of their Causes; whence it may be concluded, that they are the nobler Cretures.

Perrius.

It is given for granted, that Man comes naked into the World, yet he hath the mastery and command, he hath the breaking, daunting, and disposing of all other Cretures for his own turn, both in Air, Earth, & Water, to cloath and feed him, according to his free election and pleasures; for all other elementary Cretures are made for his use, and principally to that end. Now 'tis a true Maxim, that the *end* is more noble than the *mediums* that serve for that end, therefore in that point ther can no comparison be made between us.

Otter.

It is an experimental Truth, that You make use of other Cretures to array and nourish you, but much labor and toyl must be used, before you can bring them to serve your turn; What a deal of work must precede, ere the Tanner and Furrier can make our Skins fit for your wear? What huge varieties of la-

bors must go before, ere Wheat come to be made Bread, and Barly Drink; Ther must be ploughing, harrowing, sowing, weeding, reaping, sheasing, stacking, barning, threshing, winnowing, sacking, grinding, bolting, fermenting, and baking, before you can get a bit of Bread to keep you from starving: What a deal of stirr must be us'd, before you can get a Shirt on your back, or a handkercher to wipe your noses withall? There must be *planting, tutting down, handling, watring, rippling, braking, wingling, and heckling of Hemp*: which laberinth of labors and fatigues, we *Sentient* Cretures are free from.

Berenius.

It is without controversie tru, that Man is born to sundry sorts of labors, but it is principally to exercise his spirits, and the faculties of the intellect, and so preserve him from the rust of idleness, which makes the greatest Princes and Potentates among men to have som *manual* Trade, wherewith to passe away som part of their time. But, *Otter*, let us *word* away time no longer; let me know positively, whether you will make use of this singular favor, now offered you by *Morphandra*, with my proposal, and advice, to reassume your former nature, wherein you may so serve & praise your Creator, that may make you capable of *Eternity*. In your whole life you cannot meet with so fair an opportunity; for I have a Ship to transport you, and you shall be well cloth'd, and cover'd, with accomodation of all things els accordingly; therefore take Time by the Foretop, for he is bald behind, and you cannot take hold of him.

Otter.

You may as soon wash white a Negro, or blanch an Ethiop, as soon as make me turn *Man* or Mariner again; therefore you do but beat the Air all this while by your perswasions; and whereas you speak of *Eternity*, it may be an Eternity of torments as well as of bliss, I'le none of that. But one of the greatest People among Mankind, I mean the *Selenians*, or *half-Moon-men*, as also the *Banians*, do believe, that we al-

so

to *sensitive* Cretures have a better *World* provided for us, after we have run out our course here; for we likewise have Souls in us, and certain expressions that countervail *Speech*, which is only understood by the Great God of Nature himself, whom we do not use to offend by any transgression of Laws, as you do.

But I feel the Sun dart his rays somwhat quick, therfore I will go to refresh and solace my self in the gentle streams of that River.

The Second Section:

Containing an Interlocutory Discourse 'twixt Morphandra, Pererius, *and an* Asse, *who had bin once an* Artorian *Peasan; wherin ther are some glances upon the Country it self, and upon the present Government thereof. But though Prince* Pererius *us'd all the perswasions he could, and re-inforc'd Argument upon Argument, to induce him to re-assume Human shape, and so return to his Country, Kindred, and Calling: Yet the* Asse *utterly refus'd it, and his reasons why, &c.*

Morphandra, Pererius, *and an* Asse.

Pererius.

INcomparable Lady, you have dilated my heart with a great deal of contentment, by admitting me to the sight of that transmuted Animal I spoke withall last, and that you made him capable all the while to entertain discourse with me *pro & con*, in so admirable a manner.

Mor-

Morphandra.

I have my ſhare of that contentment you ſpeke of: But what ſucceſſe have you had in your deſign, of working upon his inclinations to becom *Man* again, and ſo return to his Country and Calling?

Pererius.

Madame, I have had conference with him of both, but he ſeems to undervalue, or rather abhorr the *one*, as much as the *other*, preferring the Species, and preſent ſtate he lives in under your Dominion, to the ſtate and former eſſence of a *Man*. Yet I am confident, that if you pleaſe to extend your favor further towards me, that I may mingle diſcours with ſom other, and put him in a capacity to hear, underſtand, and anſwer me, I am confident, I ſay, that I ſhall prevail with him, to be re-inveſted in his firſt *Being*.

Morphandra.

I eſpie upon the flank of that hillock an *Aſſe*, whom I remember to have tranſmuted from an *Arcadian* Peaſan to that figure you ſee him in, whom I will re-indue with *Reſon* and *Ratiocination* to hearken unto your perſwaſions accordingly: And if you can prevail with him, he ſhall put on his firſt Nature again; But as the *power* comes from me, ſo the *will* muſt proceed from himſelf to work this effect.

Pererius.

Madame, you will perform hereby the part of an *Angel*, for I never heard of any *Aſſe* that ever ſpoke (unleſſe it were in Fables) but of *one*, and that was at the appearance of an *Angel*, which was by way of tru Miracle.

Morphandra.

Yet I have been told, that one of your greateſt Philoſophers *Ammonius Alexandrinus*, whoſe Diſciple *Origen* was, hath it upon record, That an *Aſſe* was once an Auditor of Wiſdom. But touching that *Aſſe* you mentioned before, I hear, the *Lawyers* of your Country have ſomthing of his nature in them, for they will not ſpeak unleſſe *Angels* appear unto them.

Pererius.

Pererius.

'Tis a great truth, Madam, for our *Lawyers* toungs are said to be of an humor, contrary to the Axle-tree of a new Cart, in regard we use to annoint *that*, because it may keep no creaking or noise, but the Lawyers toungs must be annointed, and oil'd with an *Unguentum Rubrum*, that they may make more noise, and to have their tongues more glibb.

Morphandra.

The more is the foolishnesse of men discover'd in this point, who sometimes out of a pride, malice, or envy, sometimes out of a meer litigious humour, use to exhaust their estates, and impoverish themselfs, to enrich others by this means; As I remember to have heard a facetious passage of a wealthy Lawyer, who having built a fair Palace of Free-stone, with Marble intermix'd, and having invited a knowing friend of his to take a view of the new house, and observe the symmetry, proportion, & conveniencies of the fabric; He asked his friend at last, what he thought that House was built of? He answered, I see 'tis built of good Free stone and Marble, The Lawyer replied, No, Sir, 'tis a *deceptio visûs* in you, for this house is made of *Asses heads* and *Fools sculls*, meaning the multitude of Clients he had had. To such the proverb may sometimes be applied, that as the *Asse ostentimes carries gold on his back, yet feeds on thistles*, so many poor Clients carry gold in their pockets to feed their Lawyers, yet they fare hard themselfs, and are ready to famish. But to leave off these impertinences, you may please to go on in the pursute of your enterprise, to try whether yonder long-ear'd metamorphos'd Animal will bring your intent home to your aim, and turn *Man*.

Pererius.

I most humbly kisse your hands, and will towards him. Poor stupid creture, how cameſt thou to be so unhappily transform'd, or deform'd rather, by assumption of this shape? For I understand by Queen *Morphandra*, that thou wa'st once a *Man*. How much

do I pitty thy condition, compar'd to that which thou wa'ſt formerly of.

Aſſe.

Sir, you may reſerve your pitty for others, in regard I need it not; for I thank the *Fates*, and Queen *Morphandra*, I enjoy my ſelf, and the common benefits of nature, *viz.* Air, Earth, and Water, which are the ſtaple commodities of all ſublunary cratures. I ſay, I enjoy all theſe more than ever I did, *Fenell* excepted, which is my onely enemy. 'Tis true, I was once a *Man*, an *Artonian* born, my profeſſion was both a Vineyard-man, and a Rotturer, a poor Peaſan I was, who for all my labour and toil, could hardly gain what could bear up the two columns of life in me, *viz.* the *Radicall moyſture* and *Naturall heat*, much leſſe to maintain my wife and family in any vigor.

Penerius.

How could that be in ſo rich and plentifull a country as *Artonia* is known to be? where, according to her name, *Ceres*, is ſaid to have her chief Granary, and *Bacchus* his prime Cellars; where *Neptune* hath alſo his principle Salt-pits, and whence *Venus* commonly uſeth to fetch her ſmocks?

Aſſe.

'Tis granted, that *Artonia* in fecundity and ſelf-ſufficiency, yields to no other Region under the Sun, which makes ſome call her a *Noun ſubſtantive*, that can ſtand by it ſelf; yet it may well be ſaid, that ther's is no Country under the cope of Heaven, where there's *leſſe want*, and *more beggars*, or *more people*, and *fewer men*; The reſon of the firſt, to my grief I ſpeak it, is, that the common ſtock and wealth of the Country is by Mal-adminiſtration ſo unequally proportion'd, and diſtributed among the Native Inhabitants thereof; for the *Court* and the *Clergy* ſuck the greateſt part of the fat, whence grew the Proverb, *What the Cheque takes not, the Church takes.* I ſpeak not this, becauſe I repine at any acts of *piety* towards the holy and decent worſhip of God Almighty, and Legacies left by ſweet devoted ſouls. Touching the firſt, 'tis too well

well known, that the very *Tallies*, beſides the *Demeans* of the Crown, and the *Cuſtoms*, amount *communibus annis* to near upon twenty millions of Crowns, wher-of 'tis tru, that about four millions were remitted in the year 1648. Then the Gabell of *Salt* amounts to about ſeven millions every year, which is look'd unto ſo narrowly, that a poor Peaſan cannot carry a pocket or purſe-full of ſalt home to his poor wife, but he muſt be ſearched. Then ther are the *Taillons*, *Aydes*, *Droits*, with divers other Impoſitions and Taxes, which though at firſt they were pretended to be impos'd for the preſent neceſſity of the times, yet Soveraign Princes are known to have the gift of making Temporary things Eternall in this kind; Nevertheleſſe, if this immenſe treſure went to the King's treſure alone, for the common defence and honour of the State, it would not ſo much trouble them that pay it; but three parts of four are drunk up among hungry Officers, whence grew the proverb, that *the King's cheeſe goes away three parts in parings.*

Touching the ſecond, by a late computation that was made, the *Clergy* hath in annuall Revenue a hundred and ſix millions of Crowns, and no wonder, ther being in that Country, beſides *Cardinals*, and fifteen *Archbiſhops*, a hundred and fifty Suffragan *Biſhops*, and I know not how many fat *Abbots*, with other Dignitaries, Monks, and Monaſteries without number.

Then comes in the *Nobleſſe*, or Gentry, which have all the reſt; Inſomuch that betwixt theſe three, the poor Commoner, who yet makes up the bulk of the Nation, uſeth to be grinded as betwixt ſo many milſtones, whence grew this ſaying, that the *Artonian Peaſans are born with Chains*: Yet they are the ſupporters of all the other three, and whence they have their ſubſiſtence; Inſomuch that *Artonia* may be compar'd to a ſtately Palace, born up by mud-pillars; While the poor toyling peaſan melts the hoar froſt with the ſweat that trickles down his cheeks, others by good fire-ſides drink carowſes in the wine which he plants, while he with his panting breath and anhelation

thickens

thickens the air before him, others with Carrolls and wanton musicall Catches do attenuat it.

Concerning the second point I spoke of, *viz.* That no Country hath *more people and fewer men* then *Artonia*, 'tis a truth too well known; and the reason is, that the oppressed *Commons* do so languish and groan under the insupportable burdens of the foresaid *Exactions*, and heavy *Rents* besides to their Landlords, that they use to grow so dejected, pusillanimous, and heartless, their spirits come to be so cowed and cowardiz'd, that not one in twenty hath the courage of a man in him, or is found fit to shoulder a Musket, to trail a Pike, or perform any other military or manly service.

Pererius.

'Tis an apparent truth, that the *Artonian* Gentry are so numerous, and use to rack the Peasantry so that it makes them very abject and heartlesse; for herein the *Politicall* body may be said to be like the *Naturall*, wherein if the blood and spirits were drawn all up into the upper parts, the supporting members below, as the legs and thighs, cannot have that proportion of naturall heat and vigor to quicken themselfs, the blood being all engross'd by the parts above. If the *Standells* be planted too thick in a *Coppice*, ther cannot be clean *Underwoods*, for they will turn all to dwarfish *Shrubs*. But the common people of *Artonia* may thank their own volatil humors and nature for this, which is so instable, and still so covetous of change, that if they were fed high, and pamper'd with too much plenty, they wold ever and anon rush into civill commotions and tintamarrs, they wold winch, and go about to shake off the reins of Government, and overthrow their Rider; Therfore being so fiery-mouth'd, 'tis fit they should be ridden with a bitt or curb, nor can it be tearm'd Tyranny, or any Solœcism in Government, that they are us'd so.

Asse.

Sir, under favour you put the saddle on the wrong horse: 'tis not the *Commonalty*, but the *Gentry*, and they who are in high blood, that have such tumultuous boyling

boyling spirits within them, they are those who cause feavers and convulsions in the bowells of their own Country, which I confesse are frequent, whence som observe, that though the air of *Artonia* be not so hot as that of her next neighbour *Tumontia*, yet she is more subject to distempers, Calentures, and *Tovarăillios*; Therefore 'tis one of the prime policies of *Artonia* to find her Gentry some work abroad, and employ them ever and anon in forraign Warrs; And ther have been of late two fiery *Flamines*, one after the other, who have put this policy in practise to some purpose, their sanguin humors symbolizing with the colour of their habit, wherby nere upon a million of souls have perished within these few years. Touching the second of these, his father little dreamt when he sold *hatts* in *Silicia*, that his son should mount so high as to wear the *Red-corner'd Cap*, and give the Law to all *Artonia*; wherby some hold it to be no small disparagement to so gallant a Nation, and subtle a Clime as *Artonia* is known to be, to have none of her own children that had brain enough to sit at the helm of her Government, but to suffer a *Forrener* to lead all her Nobles by the nose, as also to incorporat his family with the Blood-Royall of *Artonia* and *Alpiana*.

Pererius.

Well, let us leave these digressions, for as the proverb runs in your country, *We have leapt from the Cock to the Asse all this while*, we have gone astray from the matter, let's return to the first subject of our discours, and to mymain design; Poor long-ear'd patient beast, wilt thou shake off this thy il-favoured *braying* nature, and the species of a *brute*, to becom perfect *Man* again?

Asse.

Sir, though I were acertain'd to be one of *Artonia's Peers*, I wold not do it; But, Sir, touching my *Ears*, you need not take me by them in so reproachfull a manner: for you know a *Phrygian King* did wear once an *Asse* his ears, and he was the richest that ever was among Mortalls; Besides, my *Ears* have a prophetic vertu, for when I prick them up, 'tis an infallible pre-

lage of foul wether; Touching my *braying*, it is the tone which Nature hath given me, and all the Individualls of my kind, and you must grant, that Nature the handmaid of God Almighty doth not use to do any thing ill-favouredly; But in lieu of our *braying* you have a passion, and as I remember your Philosophers call it the *proper passion* of man, that is a far more distorting and ridiculous violent posture, 'tis your *Laughter*, which happens when your pleasure hath the liberty to scatter it self abroad, and that the senses bear a share therin, for then it causeth such an agitation, that the whole physiognomy of the face is changed, it begins to sparkle in the eyes, and mingleth it self oft-times with forc'd tears, the fore-head stretcheth it self, the lips grow redd, they tremble and slaver often-times, the voice becomes grosser then ordinary, and resounds, the rest of the body is subject to this agitation, an unusuall heat and vapor shedds it self through all its parts, which swells, and gives a new color, the eye-brows decline, the lidds contract themselves, and all the skin about them becomes uneven, and wrinkles it self all over, the eyes extenuat, they half shut themselfs, and grow humid, the nose crumples up, and growes sharp, the lipps retire and lengthen, ther is an ill-favor'd kind of gaping, and discovery of the teeth, the cheeks lift up themselfs and grow more stiff, they have pitts digg'd in them during the time, the mouth is forc'd to open, and discovers the tremblings of the suspended toung, it thrusts out an obstreperous interrupted sound, and oftentimes ther is a stopping of breath, the neck swells and shortens it self, all the veins grow greter, and extended, an extraordinary hue disperseth it self over all the face, which grows reddish, the brest is impetuously agitated, and with sudden reiterated shakes, that it hinders respiration, the perfect use of speech is lost, and it is impossible to swallow during the fit, a pain rises in the flanck, the whole body bends, and as it were wreaths and gathers it self together, the hands are set on the sides, and presse them forcibly,

sweat

ſweat gets up on the face, the voice is loſt in hickocks, and the breath is ſtifled with ſighs; ſomtimes this agitation gets to ſo high an exceſſe, that it produceth the ſame violent effect as medicaments uſe to do, which is to put the bones ſo out of joynt that it cauſeth ſyncopes; The head and the arms ſuffer the ſame throws, with the breſt and the thighs, the body hurles it ſelf with precipitation and diſorder, and is caſt from one ſide to the other; The hands becom feeble, the leggs cannot ſupport themſelves, and the body is conſtrained to fall, and tumble, nay it cauſeth ſometimes dangerous ſyncopes in the heart, and ſo brings death. *Weeping* alſo the counter-paſſion hath many of theſe ill-favor'd motions, what an odd kind of face doth an infant make aſſoon as he is born? how ſom of ripe age will ſcreech, cry and howle in ſo many diſordered notes, and ſingultient accents? Whereas we by our *braying* hold up our heads only, and ſo breath out our paſſions into the open aire, without any forc'd tones, or ſuch variety of diſtorted poſtures.

Pererius.

'Tis tru, that *Laughter* produceth ſundry motions and pleaſing violences in the human body, but they are recompenced by the joy that accompanieth it, which uſeth to rowſe and raiſe up our ſlumbring ſpirits, and melancholly thoughts with an unuſuall mirth and complacency, whence it comes, that after thoſe two, Doctor *Diet*, and Doctor *Quiet*, Doctor *Merriman* is requiſit to preſerve health; Touching the other paſſion *Sorrow*, and the various emiſsions of it, it is an eaſe alſo to the ſpirits, which without ſuch ventings would be ſubject to ſtrangulations; But, poor *Aſſe*, do not let ſlip this fair opportunity which gracious Queen *Morphandra* offers thee, by my intervention, to be redintegrated and made a Rational creture again.

Aſſe.

I told you before but of the *outward* ſervitude and exigents that I endured when I was a *Man*, which were incident onely to the body: I have not ſpoken to you

you any thing of the perturbations of the brain, and the inward agonies of the mind, which did trouble and torment me much more; How was I perpetually vex'd not onely to pay the common Taxes, and other pecuniary erogations, with my domineering Landlords Rents, but to find daily bread, sustenance, and cloathing for my wife and children; Now *children* is one of the greatest encumbrances that belong to mankind; for as the proverb goes, *Children are a certain care, and an incertain comfort*; But they of my species at present are exempt from this, and a thousand inconveniencies more which are entayl'd upon mankind: 'Tis tru, touching our off-springs while they are young, and unable to do for themselfs, we are indulgent of them, and that for a short time, but afterwards we lose all care of them, being able to shift for themselfs.

Pererius.

Yes, and with your *care* you lose all *affections* unto them besides, but such is the nobleness of *Man's* nature, that *both* continu in him during life unto the third and fourth generation; Therefore without further ado, think upon thy first *Beeing*, and to be restored thereunto: Otherwise thou wilt be more foolish than that poor baffled *Asse* in the Fable, who when a Horse came unto him, and out of wantonnes had desired him to lift up his left hinder leg, and take out a stone that had got into his foot, as soon as he had lifted up the legge, the Horse fell a kicking him ill-favouredly on the face, and almost dasht out his brains; Or thou wilt be as foolish as the *Asse*, who seeing a Spaniell fawn upon his Master, and getting into his lap, where he was stroked, the *Asse* thought to do so too, but instead of being *stroked*, he was *struck* and bastinadoed away for his sawcinesse, which shews that an *Asse* is a more contemptible thing than a *Dogge*.

Asse.

As contemptible as we are, there are two of us who have a bright place in Heaven, as the Constellation of *Cancer* will shew you; As *contemptible* as we are, some of

of your greatest Philosophers have held grave disputes of our very *shadow*, and *Apuleius*'s golden *Asse* makes him famous to eternity; As *contemptible* as we are, the *strongest* man that ever was, made use of the jaw-bone of one of us to destroy thousands of his enemies; The great Empresse *Poppæa* us'd our milk to make her skin the whiter, and you know what a Soveraign thing that *milk* is against Consumptions, and Dysenteries, nay our very *Urine* is found to be good against Tilers or Morphews in Ladies faces; Lastly, you know who made his entry into *Jerusalem* upon one of *us*, for which we carry the *Cross* upon our shoulders as the badg of a blessing to this day, which made a zealous *Tunonian* break out into these lines upon the sight of that History of *Palm-sunday*, neer a Church dore.

Asno *quien a Dios llevays*
Ocala yo fuera vos,
Supplico os Dios me hagays
Como el Asno en que vays,
y dizen que le oyo Dios.

O happy Asse who God do'st bear,
Such as Thou art, O wold I were.
'Tis said the man did pray so hard
That prayer and person both were heard.

Pererius.

Poor besotted beast, yet thou knowest ther can be no comparison 'twixt the best of *Brutes* and the basest of *human* cretures, who by the faculty of *Reason* can tame and reduce to his subjection the strongest of other Animals, though never so fierce and corpulent, and make them know that He is their Lord and Master.

Asse.

Whereas you speak of fierceness, truly Sir I think ther's no Animal so fierce and ferocious, so savage and intractable as *Man*: for whereas all other cretures

can be rul'd, daunted, and broken, easily governd in time, the Art of governing *Men* is the most difficult of any, because of their various fancies and imaginations, their crosse-grain'd humors and pride, all which proceeds from the faculty of *Reason* you speak of; Therefore I was very glad to be rid of it by this transfiguration, and the time seems tedious unto me that I have the use of it now so long to parly with you, for I remember when I was a *Man*, it fill'd the cells of my brain ever and anon with turbid and turbulent cogitations, with strange chimera's and crochets, which disquieted the tranquillity and calm of my mind; And as for my *Body*, this shape which I now bear is more healthfull fair and neat, for now I am not subject to breed *Lice* and other Vermin; And whereas this pedicular disease, with a nomberlesse sort of other maladies and distempers, attend Mankind, ther's but one onely disease that our Species is subject unto, which the *Veterenarians* or Farriers call *Malila*, and that is onely in the head, when som unusuall defluxion of rheume falls thence into the nostrills, which being stopp'd turns to the improvement of health, but if once it falls upon the lungs we are gone: And observable it is, that being dead, we have cleaner carcases than *Men*, and divers medicinall things are found in them, as our Liver, Hoofs, or Bones being reduc'd to powder are good, as the Naturalists note, against the Epilepsy or Comitiall sickness, with other diseases; Nor do any crawling nasty worms grow out of our Cadavers, but Beetles, and other airy Insects, which are not so noisome; But I have spent too much time with you, I will therefore go now to browze upon the green leafs of that Bramble.

Peverius.

Well, I find here two Proverbs verified, the one is a homely one, *viz. Chanter à un Asne, il vous donnera un pet*, *Sing to an Asse and he will give you a Bum-crack* The other, that *one may bring an Asse to the water, but not make him drink unlesse he list himself.*

Asse.

Asse.

'Tis very tru, I remember well they are proverbs us'd in our *Country*, but the last shews much the *temperance* of our *Species*, for we do not eat or drink but when we are athirst or hungry, for the restauration of the parts that are lost, that is when nature requires it; But you use to gourmandize it upon full stomacks, to force carowses and Whole-ones untill you be full upto the very throat, and to *transform* your selves to worse then *Asses*, so that oft-times neither hand nor foot can do their duty: which we never do.

Peretius to himself.

It is a strange and strong incantation that holds this poor Animal in this brutality, I will by the favor of *Morphandra* try a conclusion next upon some other of a quicker apprehension, and one who had liv'd in a more plentifull and contented train of life whiles he was *Man*.

Θεολογία.

The Third Section,

Consisting of a Dialog twixt Morphandra, Pererius, *and an* Ape, *who had been once a Preachman in* Gheriona, *who having been carried away with every wind of Doctrine, and following any fanatic new-fangl'd opinion, was transmuted to that mimicall shape; In which Dialog there is an account given of the sad case and confusion, wherein* Gheriona *is involv'd at present, &c.*

Morphandra, Pererius, *an* Ape.

Morphandra.

I Saw you somwhat earnest in banding arguments with that *Asse*, but how have you sped? doth he desire to be *disasinated*, and becom *Man* again, as I promised he should be, provided his *will* concurred therunto?

Pererius.

Truly, Madame, I find the old proverb tru, that he *who washeth an Asse's head doth lose both time and sope*; But, these two Animalls I have treated withall, liv'd in a poor ignorant condition when they were *Men*: I humbly desire I may mingle speeches with some transmuted Animals, who when they were *Rationall* cretures did live in plenty, and at ease, and who were bred up in knowledg.

Morphandra.

You shall have your desire, and in that Grove I spie an *Ape*, who was once a prick-ear'd Preachman in *Gheriôna*, whom for his mimicall fooliſh humour, and following any new fond fatuous opinion, I thought

thought it proper to transmute to that shape; Besides, I turn'd him to that long-tail'd beast, because they of his country are called *Stertmen* that is men with long-tailes, for which ther is both Tradition and Story; He came hither Chaplain to a Frigot, and had not the ship quickly tack'd about and got away, I had transfigur'd all the rest.

Ape.

By the earnestnes of your looks and gazing, I believe you would speak with me, therefore I pray what's your pleasure?

Pererius

Poor *Ape*, thou art an object of much pitty; Queen *Morphandra* hath been pleased to discover unto me that thou wa'st once a man, and born in *Gheriona*, a noble Country, and a Nation of no lesse esteem.

Ape.

'Tis tru, the Country is good, but she may be said to be now like *Lucian's* sick Eagle, shot and pittifully wounded with shafts of her own feathers, *Gheriona* never shewed she had in her as much to make her happy, as she shews now to make her self unhappy; I fear me, there be som further dreadfull judgments, as the Famine and the Pestilence hanging over her: for it hath been observed that those three scourges of Heven, λμος, λοιμος, and πολεμος, the Famine, the Plague, and the civill Warrs are consecutif, and use to follow one another, though the last hath got the start of the other two; But concerning the people, I verily believe ther were never any so far degenerated since the Devill had to do with mankind, never any who did fool and puppifie themselfs into such a perfect slavery and confusion; You seem to pitty my transfiguration from *Man* to *Ape*, but their case is to be much more resented, for they are turned from *Men* to *Wolfs*, if you go to their humours, ther's a tru *Lycanthropy* among them, els they wold never worry and devour one another in so savage a manner; All which proceeds from a sad disease which hath seiz'd upon many thousands of them, it is a pure *Scotomie*, an odd

kind of *Vertigo* that reigns amongst them, which turns the head round, and fills it with new chimera's ever and anon; 'Tis tru that my country-men were ever observ'd to be inconstant in the fashion of their cloathing, in their outward comportment and garbs, which proceeded from *Imitation* more then naturall *Inclination*; But this mimicall apish humor hath extended of late years not onely to their externall *habits*, but to the inward *habitudes* of their minds, and taken hold of their Intellectualls, by being carried away with every wind of Doctrine, and fanaticall new-fangled opinions, blown over from other Countreys, and then multiplying amongst them; For though my countrey-men have not any great Genius to *invent*, yet 'tis observ'd they have a faculty to *add* to any new inventions; and if any new odd opinion in Holy things hath once taken footing among them, they will make it run upon more feet; Now it is in *Divinity* as in *Philosophy*, *Uno absurdo dato sequuntur mille*, One absurdity being granted a thousand will follow, as *Aristotle* the Philosophers-Pope doth affirm, for Errors like ill weeds do grow apace; And truly I must confesse, that this apish humor had seiz'd strongly upon me, which made me disturb the peace of the holy Church wherin I was born, baptized, and bred, which made Queen *Morphandra* to transform me justly to this shape you see, being entertain'd Chaplain to a Man of War that arriv'd at this Island, though I had been sensible of mine own errors a good while before.

Peregrin.

I know well that there was in *Gheriona* a comely face of a Church; Ther were such solemnities, venerations, and decencies us'd, that might discover som piety in the practice of holy duties; Ther was a public Liturgy that link'd the souls of the whole Nation in an unanimity, wherin ther were such pithy patheticall prayers that reached all occasions, and searched every crany in the conscience; The Sacraments were administred with a fitting posture of reverence, and genuflexion, yet far from any superstition; God's houses were

were kept neat, cleanly, and in repair; There was such a prudent handsom Government, such degrees of promotion, such possessions annex'd to the Church, that made them of that holy function not onely to be esteem'd and reverenc'd, but to be able to do deeds of charity; But now I hear ther's crept up such a nasty race of miscreants, who have no more esteem of God Almighty's House than of a Pig-sty, who have turn'd a pretended *Superstition* to a palpable *Prophaneness*, who have plunder'd all that belong'd to pious uses, who have nothing of that veneration, that sweetnes, and comfort that useth to attend tru devotion, which is turn'd to a giddy zeal, or a kind of *lust* still after more learning, as if *Christianity* had no consistence or certainty, no sobriety, or end of knowledg, wherin the inward man might acquiesce; These poor simpletons pretending to imitate the Apostles time wold have the same form of Discipline and Mode to govern whole Nations, as it did at first a Chamber-full of men in the Infancy of the Christian Church; They wold mak the same coat serve our Saviour at five and twenty years, as fitted him at five: But, you were speaking of other dreadfull judgments that you believe were hanging over *Gheriana*, and what are the reasons that induce you to that belief?

Ape.

I remember when I had a human shape I was much addicted to the reading of *History*, which is a profitable knowledge, for the observation of former actions may serve to regulat the future; I took notice of a world of examples that the two nefandous crimes of *Sacrilege* and *Perjury* never went unpunished without some signall judgments; Among divers other these two do reign and rage in *Gheriana* more then they ever did in any Country under the cope of Heven, and must she not then expect the vialls of a just vengeance to fall down upon Her from above? But that you may better understand the state of that calamitous Country, that Country of confusion, I will recount to you what befell me before my transmutation.

Pererius.

Pererius.

You will oblige me beyond measure, if you impart unto me what you intend, and I shall listen unto you with much patience, and no lesse contentment.

Asse.

It chanc'd one night I had a strange unusuall Dream, I had fallen into so sound a sleep, as if the *Cinq-ports* (my five outward senses) had been trebly lockt up; My *Animula vagula blandula*, my little wandring soul made a sally out of *Morpheus* Horn-gate, as she uses to do often, and fetch vagaries apart, to practise how she may live by her self after our dissolution, when she is separated from the *Body* and becom a *Spirit*; I had all night long a world of visions, and strange objects appeerd unto me, which return now fresh into my memory; During the said time I thought I was transported to the remotest place, and of the greatest distance that possibly could be from Heven, me thought I was in the *Infernall pit*, in the kingdom of darknesse, in Hell it self among the devills and damned spirits, I had neither that golden branch, nor the help of a *Sybilla Cumana* to conduct me up and down as the Trojan Prince had, but a spirit did lead me gently and softly all along untill I came to *Pluto*'s Palace, where a speciall Councell was held to take a strict examination what service the three infernall Furies, *Alecto*, *Tisyphone*, and *Megæra*, with other inferiour Fiends that were their assistants, had done upon earth towards the advancement of the kingdom of darknesse since their last mission thither, which was presently upon the appearance of the last blazing Star 1618. *Pluto* vouchsafed to be present at this solemn Councell, and to be President or *Chair-man* himself, to which purpose he had a strong Legion of *Cacodæmons* for his gard, but the busines was prepar'd and facilitated for his hearing before hand by a speciall *Committee* appointed of purpose for that end (whence I observed, that Committees were first hatch'd in Hell) The three gastly Daughters of Night appeered with fiery countenances before the *Stygian King*,

King, in lieu of *air* they evaporated huge flakes of *fire* which they took in, and let out with the accents of their words, huge bunches of Vipers hung dangling and wavring about their heads, having their tayls rooted in their sculls; A furious clash fell betwixt them who should be Prolocutrix, but in regard that *Alecto* and *Tisyphone* had given account of their former missions, the one of the *League in Artonia*, the other of the *Revolt of the Hydraulian*, which was about the appearance of the Comet in the tayl of *Cassiopæa*, it came now in due turn that *Megæra* should have the priority of speech; So the youngest of the Tartarean girls began as followeth.

May it please your high phlegetontic Majesty to understand, that since the last happy Comet *Anno* 1618. which by the parallax was found to be in the Heven it self above the Elementary world, we have for forty years together been more active and eager in your Majesty's service than ever we were; We have stirred the humors of the foolish Inhabitants of the earth to insurrections, to warr and præliation; To effect which, our practise hath been to bring on the beggarliest and toughest people upon the nicest and softest, we brought the *Cuprinian* upon the *Aetonian*, and the *Zoundanian*, the *Tarragon*, and *Cinqfoyl* upon the *Tumontian*, the *Tartar* upon the *Chinois*, the *Selenian* upon the *Marcopolist*, the *Gosaque* upon the *Pole*, the *Carbonean* upon the *Gherionian*; We have continued a bloody lingring Warr in the bowells of *Artonia* for thirty years together, we have thrust divers Princes out of their antient Inheritances, among others the Duke of *Laroni* and *Rhinarchos*, we brought two gran *Selenian* Emperours to be strangled by their own slaves, we have often puzzled *Vinalia*, we have made the Kings of *Artonia* and *Tumontia* to bandy so fiercely one against the other, as if the one had been an *Infidell* the other a *Jew*, though each of them had one another's sister abed with him every night. But may it please your Acherontic Majesty to be inform'd, that the most advantageous and signall services we have done, have bin in

the Illes of *Gherione* and *Hebrinia*, for whereas we divided our selfs before, and went singly among other people, we went joyntly thither all three, and brought a Regiment of fiery red-coated *Cacodemons* to guard us, because we might be sure to bring our great work home to your Majesty's aime; The Nation fittest for our turn at first were the *Carbonelian*, who have bin so obedient to their Kings, that of above a hundred they brag of, scarce two parts of three died in their beds, but were made away violently; We did incite them first against their own Country-man and *Native King*, and to appear in a daring high hostile manner before him upon the borders; At which time it cost us a great deal of artifice so to besot the *Gherionians*, and to abuse their courage, so to entangle them with Factions, having sure Confidents to that end among them, that they durst not present Battle to the *Carbonelian* at that time; And this, Sir, was an important piece of service, for had they fought then, or had they bin sensible afterwards of the dishonour they received at that time, their King being then amongst them in person, with the flower of his Nobility and Gentry, and consequently had they stuck to him afterwards to have vindicated that rebellious affront, all those we have fomented since might have bin prevented.

We shortly after transmitted the same spirit of insurrection into *Hebrinia*, who being encouraged by the good successes of the *Carbonelian*, who got then what termes he listed, yet could he not sit quiet; and the *Hebrinian* Commissioners being but harshly entertain'd by the great Councell of *Gherione*, who intended to send them over a Governour that should pinch them more than they were before in their consciences, and for divers other provocations, we caus'd the *Hebrinian* also to rile in blood, which he did to som purpose; Then came we to work upon the *Gherionian*, whom we found as fit to receive our impression as flax is to receive fire, in regard of their long sufferit of peace and plenty; We broke up one great

Assembly

Assembly upon a suddain, because the members ther-of were not for our turn, But then we call'd another which was fit for our purpose, and we steer'd their courses all the while with a great deal of care; The first thing we did was to endue them with a faculty to *create* fears and jealousies, whereof we made excellent use; and although those fears and jealousies appeared afterwards to every common man as plain as the nose on his face to be but meer forgeries, and suppositious things, yet we did still so intoxicat their intellectualls, that we made them to adore still the *owners* of them; And to give your *Stygian* Majesty among divers others, one most pregnant and undeniable demonstration what firm footing we got in that *Island*, we did raise in few years more *Pythonesses*, which the ignorant vulgar call Witches there, then ever were in that Country since your Majesty tempted *Eve*; and we enabled our said *Pythonesses* to send their inferiour *Imps* abroad upon our service; We stood at the King's elbow when he pass'd the *Act of continuance*, wherein a *Carboncian* was our chief Engineer; But the great City *Polibalmus* stood us in most excellent stead to compasse our designes, we made the riffraff and rakehells of that Wanton City, whom some call'd *Myrmidons*, others their *Bandogs*, to fabble the King out of Town, we brought also thither the silly Swains of the Country like a flock of Geese to gaggle up and down the streets with papers in their hats they knew not about what; We managed the businesse afterwards so dextrously, and did aggravate things by degrees, that we made their credulous King, because he was so profess'd an enemy to your Majesty, to go disguis'd in serving-man's habit to his Country-men the *Carboncians*, with whom we prevail'd so far, that they delivered him over as a Sacrifice, and betraid him *Judas* like to the *Gherionians*, who crucified him sufficiently afterwards by tossing and tumbling him up and down, by depriving him of the comfort of all things that use to be dear unto man, as his wife, children, friends, and servants, by working upon his con-

conſcience in a compulſatory way, and ſtretching it upon the very tenter; In ſumme, we have reduc'd that Country to a conformity with this of your Majeſties, to a perfect Chaos of all confuſion, we have brought the ſway into the common peeples hands, making all the *Nobility* and *Gentry* to crouch and cringe unto them; And never did common peeple more truly act the part, and diſcover the genius of a common peeple more lively, whoſe nature is ſtill thirſting after novelties, and *Utopian* Reformations, though oftentimes they fool themſelf thereby into a a baſer kind of ſlavery, finding when 'tis too late thoſe ſpecious idæa's, and confus'd forms of Government they apprehended at firſt, and hugg'd in their own conceits, to be at laſt but meer abſurdities, when they com to the application and practiſe therof.

And, Sir, the moſt advantageous inſtruments we have us'd to bring all this about have bin the *Pulpit* and the *Preſſe*, by theſe we diffus'd thoſe ſuppoſititious fears and jealouſies, formerly ſpoken of, to diſtract the brains of the ſilly vulgar; Inſtead of *Lights* we put *Firebrands* in their Churches, who, according as we did dictat unto them, did baul out nothing but ſedition, war, and blood; We have made ſom of them to have as good an opinion of the *Alcboran* as of their own *Liturgy*; We made new *Ordinances* to batter down all the antient *Canons* of the Church, we have made them to un-ſaint all thoſe who were call'd *Apoſtles*, to prophane and plunder all places that were conſecrated, we brought ſom of them to put a diviſion 'twixt the *Trinity* it ſelf, we have brought them to keep their *Faſts* more ſolemnly than the *Sabboth*, upon which day we made them uſually not onely to ſit in Councell, but to put in execution their chief deſigns of blood; To work all this, the main and moſt materiall thing we made uſe of was *ſpirituall pride* your Majeſty's old acquaintance, which pride we have infus'd into the mind of every Mechanic, or Country-Swain, who will boldly now undertake to expound any Text of Scripture new or

old,

old upon the warrant of his own giddy brain; Insomuch that we have made that Book which they call the *Bible*, that was ordained for the Charter of their *Salvation*, to be the chiefest instrument of their *Damnation*; We have brought those exotic words *Plundring* and *Storming*, and that once abominable word *Excise* to be now familiar among them, they are all made free Denizens, and naturaliz'd among them: We have made those who came petitioners for *peace* to the great Councill to be ill intreated, and som of them to be murther'd, but those that came for *warr* to be countenanc'd and thank'd; We made the mother to betray her child, the child the father, the husband the wife, and the servant his master; We have brought a perfect Tyranny over their souls and bodies, upon the one, by tedious imprisonments and captivity, with a forfeiture of all their livelihoods before conviction, or any preceding charge, upon the other, by forcing them to take contradictory *Oaths*, *Engagements*, and *Protestations*; On that foolish superstitious day of *Christmas*, with other Festivals, we have brought them to shut up their Churches, and to open their Shops and Shambles, so that in time they will forget the very memory of the *Incarnation* of their Saviour; We have brought them to have as little reverence of their *Temples* as of their *Tap-houses*, and to hold the Church to be no more than a Charnell-house of rotten bones; And though they still cringe and stand bare-headed before any wrangling Bench of common pleading, yet we have so stiffned their joynts, and made their heads so tender in that which they call God's House, that there, they can neither bow the one, nor scarce uncover the other; We have made the fundamentall Laws to be call'd but *meer formalities*; We have made that which was call'd their Great Charter to be torn to a thousand flitters, and stretcht the *priviledge* of the Commons so wide, that it hath quite swallowed the Royall *Prerogative*, and all other priviledges; We have grub'd up, and cast away those hopefull Plants that grew in

their two *Seminaries* of Learning, and set in them heads of our own choice; We have made the wealth of Town and Country, of Poor and Rich, to shine in plunder upon the Soldiers backs; We have made them command *five-quarter* of those, that were more fitting to ask *alms* of them; We have made them rifle the Monuments of the dead, to rob the very Lazaretto; to strip the Orphan and Widow; We have made them offer violence to the very Vegetables and inanimat Stones, to violat any thing that was held holy, to make Socks of Surplices, to water their beasts at the Font, and feed them on the Altar; and to term the thing they call the Sacrament to be but a two-penny Ordinary; We have made them use on the cleft-foole that Book wherein the public Devotion of the whole Nation consisted; In fine, we have made them turn supposed superstition to gross prophanesse, preaching to prating, praying to raving, government to confusion, and freedom to fetters; We have so intoxicated that dear daughter of yours *Rebellissima*, that she knows not what way to turn her self; And whereas her Apprentices did rise up like so many Cubs of Tygers against their lawfull Prince, they are now become as tame as so many silly sheep against the Souldiery; We have puzzled their Pericranium with verriginous fancies, and fears among themselfs, that one neighbour dare not trust the other; To conclude, we have eclipsed the glory of that Nation, we have made them by all people far and neer that ever had knowledg, correspondence, or any commerce with them, to be pitied by som, to be laugh'd at by others, to be scorn'd of all, and to becom the very tail of all Nations; In fine, Sir, we have brought that Country to such a passe of confusion, that it is a fit place onely for your infernall Majesty to keep your Court in, for there's never a *Crosse* there to fright you now: 'Tis true they retain it still upon their coines of gold and silver, in honour of your *Plutonian* Highnesse as you are *Dis* and god of riches.

Argent having thus given up an account in behalf of

of her self and her two sisters, they all bowed their snaky heads down to their very feet, which were toed with Scorpions, before the black Throne of *Beelzebub*, who giving such a humm that made all Hell to tremble, answered thus;

My pretious and most trusty *Tartarean* daughters, we highly approve of the super-erogatory service you have don us for the propagation of our Empire upon Earth, and specially in *Gheriona*; we have sued a long time to have a lease of that *Iland*, and we hope to obtain it, touching *Carboncia* 'tis not worth the while; Therfore when you have visited those of that Nation whom you have sent hither already to peeple this pit, I would have you return thither, and prepare that place for one of our principall habitations, never leave them till you have thrust out *Religionem ex solo* as well as *Regem ex solio*; make Law, Religion, Allegiance, and every thing els *Arbitrary*, let not one government last long, but shuffle the Cards so that a new Trump may be turnd up often, create still new fears, and foment fresh divisions among them; let the son seek the fathers throat, let brothers sheath their swords in one anothers bowells, let the Country clash with the Towns, the Towns one against the other, and the Sea with both, till that the whole Nation be at last extinguished that one may not be left to pisse against a wall; Let not a Church or Chappell, Hospitall or Colledge stand in the whole Isle. I intend to have a new Almanack of Saints at my comming, for I have som Star-gazers there fit for my purpose; Make haste therefore, and acquit your selfs of your duty for fear a peace be shuffl'd up, and that *Artonia* and *Tumontia* appeer in the busines, and espouse the quarrell of young *Caroloman*; And if you carry your selfs well in this employment, I may chance give you *Carboncia* for your reward.

The three *Lethean* Furies with a most profound reverence replied, May it please your Majesty, your Ferriman *Charon* is continually so pestered with such multitudes of *Gherionian* and *Carboncian* passengers, that

that we were forc'd to stay a long time ere we could be transported hither, and we fear we shall be so hindred again. Therfore we most humbly desire for our better expedition, that you would vouchsafe to give us a speciall *Mandamus* that we may be serv'd first, with a *non obstante*, when we com to the banks of *Styx*.

You shall dear daughters, said *Pluto*, and my Warrant shall be addrest to som *Gherionian Tarpalins*, wherof ther are abundance these few years past, whom *Charon* hath entertaind for his journey-men.

Having listned all this while unto what pass'd twixt *Pluto* and his Furies, my guiding spirit did lead me up and down Hell to see the various sorts of torments that are there, which indeed are innumerable both old and new; The first I beheld was *Ixion* who was tyed with ugly Vipers to a wheel that whirl'd about perpetually, and I might perceive a multitude of lesser wheels newly made therabouts, wherunto great nombers of *Gherionians*, and divers of my acquaintants were bound in like manner; I might discern also hard by a huge company of new *Windmills*, and bodies tyed with black-spotted Snakes at every wing turning round perpetually; A little further ther were a great many broken by *Millstones* who were whirl'd with them about inceſſantly; In another place I might see black *Whirlpools* full of tormented souls turning still round, I asked what was the reson of so many whirling tortures? My good Spirit answered, All these, except *Ixion*'s wheel, are new torments appointed for *Gherionian* Sectaries, who had destroyed from top to bottom all Government both of Church and State, And as their brains turn'd round upon earth after every wind of Doctrine, so their souls turn here in perpetuall torments of rotation.

A little further I spied *Prometheus* removed thither from *Caucasus*, with a ravenous Vulture tearing and feeding upon his liver, which as one part was eaten, renewed presently after, and abundance of new commers were tormented in the same manner, these

I was told they were *Gherionians* also that were punishd like *Prometheus*, because as he was tortured so for stealing fire from Heven, by which was meant for prying too far into the secrets of the gods, so those fiery Zelots of *Gheriona* were tortured, for offring to dive too far into the high points of *Predestination*, *Election*, and *Reprobation*, being not contented *sapere ad sobrietatem*, but were gaping ever and anon after new lights, and flashes of illuminations to pry into the Book of Life.

Then I came to the bottomles Tub which *Danaus* daughters were a filling, a nomberles company of other such tubs were there, and *Gherionian* women and men were incessantly labouring to fill them up with the stenchy black waters of *Acheron*; I was told that they were those over-curious peeple in *Gheriona* which wold be never satisfied with spirituall knowledg, having no other devotion than to be alwaies *learning*, and never comming to the truth, as these poor restlesse fillers could never come to any bottom.

Then I beheld the most horrid tortures of those Giants who wold have pulld *Jupiter* out of his Throne, and a world of *Gherionians* among them, who partaked of the same tortures, because they had conspir'd on earth to destroy their lawfull King.

Not far further I might spy dazling my eyes fiery glowing tubs made Pulpit-like, and I was told they were prepared for those prophane presumptuous Mechanicks, and other lay-men who use to preach, and so abuse the sacred Oracles of God; And *Uzza* was not far off, who lay in torments there for being too bold with the Holy Ark.

Not far distant I saw hoops of iron that were made *Garter-like* of hot candent steel, I was told that they were design'd for the perjur'd Knights of that *Order* in *Gheriona* to wear upon their legs when they com thither, for breaking in the late war the solemn Oath they had taken at their Installment, to *defend the Honour and Quarrells, the Rights and Dignities of their Soverain, &c.*

Nere unto them I might see brasse hoops glowing

with fire, and they were *Scarfs-like*, I was told they were ordained for those Knights of the *Bath* to wear for Ribbands next their skins when they came thither, for intringing that sacred *Sacramentall Oath* they took at their election, which was, *To love their Soverain above all earthly creature, and for his Right and Dignity to live and die.*

A little beyond I saw a *Copper*-table with chairs of the same, all ganderd hot, I was told that those were for perjur'd Privy-Councellors who had broke their Oath to their King, which obliged them to *be true and faithfull servants unto him, and if they knew or understood any manner of thing to be attempted, done, or spoken against his Majestie's Person, Honour, Crown, or Dignity, they should warn it forth and withstand the same to the uttermost of their power, and cause it to be revealed either to Himself, or any other of his Privy Councill.*

Hard by I saw a little Furnace so glowing hot, that it look't of the colour of a *Ruby* or *Carbuncle*, I was told that it was to clap in the Master of a King's Jewell-house when he comes thither, for being so perfidious and perjurious to his Master.

Not far off I might see a huge brasse Caudron full of molten lead, with som Brewers cruelly tormented therein, for setting their own Country on fire.

I was curious to know, whether ther were any other infernall tortures besides those of *fire*; Yes, I was answered, for to speak of *fire* to a people habituated to a cold Climat were not onely to make them slight Hell, but to have a mind to go thither. So my Spirit brought me a little Northward, and shewed me a huge Lough, where ther were frosted Mountains up and down, and I might discover amongst them a world of *Blew-caps* lying in beds of yce, with their noses and toes nipt, and icicles stuck to their fingers ends like horns, and a bleak hispid wind blew inceasantly upon them, they made the most pittyous noise that me-thought I had heard in all Hell, for they wawl'd, screech'd, and howl'd out ever and anon this dismall note, *Woe is me, woe is me that ever I betraid my gid King.*

Among all those damned souls I desired to see what punishment an *Atheist* had, my Spirit was ready to answer me, that ther were no *Atheists* in Hell at all; 'tis tru they were so upon *Earth* before they came hither, but here they sensibly find and acknowledge ther is a God by his justice and judgments, for ther is here *pœna sensûs* and *pœna damni*, ther is inward and outward torture, The outward torments you behold are nothing so grievous as the inward regrets and agonies the souls have, to have lost *Heven* wherof they were once capable, and to be eternally forsaken by their *Creator* the Lord of Light, their chiefest Good; Add hereunto that they know these torments to be endlesse, easeless, and remedilesse; Besides these qualities which are incident to the damned souls, they have neither patience towards themselfs in their own suffrances, nor any pitty towards others, but their natures is so accursed that they wish their neighbours torments were still greter then their own; Moreover their torments never lessen, or have any mitigation by tract of time, or degrees of sense, but they persevere alwaies in the same heighth, they are still fresh, and the soul made stronger to bear them; I saw that *everlasting Villain* who committed one of the first sacrileges we read of, by burning the Temple of *Diana*, whose torments were so fresh and cruciatory upon him, as they were the first day he was hurl'd in thither; *Judas* was in the same degree and strength of torture as he was the first moment he fell thither; *Jack Cade*, *wat Tyler*, *Jack Straw*, and *Ket the Tanner* did fry as fresh as they did that very instant they were tumbled down thither; Amongst whom it made my heart to melt within me when I saw som of their new-com'd Countrymen amongst them, wherof I knew divers; And though *society* is wont to be some solace to men in misery, yet they conceived no comfort at all by these fresh companions.

It is high time for us now, said my good guiding Spirit, to be gone to the other world; so we directed our cours towards the Ferry upon *Styx*; But Lord what

what a nomber of lurid and ugly squalid countenances did I behold as I pass'd; There was one sort of torment I had not seen before, ther were divers that hung by their *toungs* upon posts up and down, I asked what they were, answer was made, that they were *prick-ear'd Preachmen*, *Judges*, and *Lawyers*, who against their knowledg as well as against their consciences, did seduce the ignorant people of *Gheriona* and *Carboncia*, and incite them to war; And ther was a new tenter-hook provided for one *gran Villain*, who pronounced Sentence of death against his own Soverain Prince, whose *Subject* he was, and whom by a sacred Oath of *Allegiance* he was tyed to obey.

A little further I might see multitudes of Committee-men and others, stopping up drops of *molten lead* in lieu of *French Barly-broth*, with a rabble of *Apprentices* sweeping the gutters of Hell, with brooms tufted with ugly Adders and Snakes, because they running into the Wars and leaving their *wares*, had therby broke their Indentures with their Masters, and their Oaths of *Allegiance* to their lawfull Prince.

Passing then along towards the Ferry, a world of hideous shapes presented themselfs unto my sight; There I saw corroding cares, pannick fears, pining griefs, ugly rebellion, revengefull malice, snaky discord, oppression, tyranny, disobedience, perjury, sacriledge, and *spirituall pride* (the sin that first peepled Hell) put to exquisit torments; Couches of Toads, Scorpions, Asps, and Serpents were in a corner hard by; I asked for whom they were prepared, I was answered, for som *Evangelizing Gherionian Ladies*, which did egg on their husbands to War; So having as I thought by a miraculous providence charm'd three-headed *Cerberus*, by pointing at him with the signe of the *Crosse* upon my fingers, we passed quietly by to the Ferry, where being com I found tru what *Pluto* had said before, that ther were divers *Gherionian* Tarpalins entertain'd by *Charon*, but they were in most cruell tortures, for their bodies were covered all over very thick and close with canvases pitch'd and

tarr'd,

tarr'd, which continually burnt and flam'd round about them.

Herewith I got awake again about the dawning of the day, and it was high time to do so;

For lo, the golden Orientall gate
Of gray-fac'd Heven 'gan to open fair,
And Phœbus *like a Bridegroom to his Mate*
Came dancing forth, shaking his dewy hair,
And hurls his glittring beams through gloomy air.

So Rest *to* Motion, Night *to* Day *doth yield,*
Silence *to* Noise, *the Starrs do quit the field,*
My Cinq-ports *all fly ope, the* phantasy
Gives way to outward *objects, Ear and eye*
Resume their office, so doth hand and lip;
I hear the Carrmans wheel, the Coachmans whip,
The prentice (with my sense) his shop unlocks,
The milkmaid seeks her pail, porters their frocks,
All cries and sounds return, except one thing,
I heard no bell for Mattens *toll or ring.*

Being thus awak'd, and staring on the Light
Which silverd all my face and glaring sight,
I clos'd my eyes again to recollect
What I had dreamt, & make my thoughts reflect
Upon themselfs ——

I say, that having after such a long noctivagation, and variety of horrid visions, return'd to my perfect expergefaction, I began by a serious recollection of my self to recall to my thoughts by way of reminiscence those dismall and dreadfull objects that had appeerd unto me, for though I was in *Hell*, yet I did not taste of *Lethe* all the while, insomuch that I did not forget any thing which I had seen; All the said objects presented themselfs unto me so reall, that if I had bin transported with that opinion wherof many great Clerks have bin, *viz.* That Devills are nothing els but the ill affections, the exorbitant passions and

perturbances of the minde; I say, if I had bin plac'd in such an opinion, this trance wold have convinc'd me; You may easily imagin what apprehensions of horror these Apparitions left in my brain behind them, just as a River when by an inundation she hath swel'd out of her wonted channell, doth use to leave along the neighbouring medowes seggs and other weeds with much riffraff stuff behind her upon her return to her former bed; so did this Vision after that deluge of objects wherwith my brain was overwhelm'd for the time, leave behind them black sudds, and many a ghastly thought within me, which after some ruminations wrought in me a perfect change and detestation of those mimicall giddy opinions wherwith I was carried away before, but while I delayed the time of declaring my self that way, I was suddenly surprized, and justly transmuted to this shape and species.

Pererius.

You may perceive by the effects of this *visional* Dream the excellency and high prerogatives of the *Human Soul*, who by the ministry of the *Imagination* can make such sallies abroad, that leaving the grosse tabernacle of the body she can at plesure climb up to the skies, and make a Scale of the stars to conduct her to the Empyrean Heven; she can also descend in a trice to the great *Abysse*, and take a survey of the kingdom of darknes, And though it be a common Maxim that, *ab Orco nulla redemptio*, ther is no returning from Hell the passage thence being irremeable, yet the *Rational soul* while she informs the body hath this priviledg, that she can make egresses and regresses, she can enter and come off clear from *Hell* it self, when she list, and all this in an instance; Wherin she may be said to participat of that admired quality which is inhærent in that most comfortable of all cretures the *Light*, which is held the Souverain of all sensible qualities by the Philosophers, and to com nearest to the nature of a Spirit, for *Light* requires but an instantaneous moment or point of time to perform

form its office of illumination, and to dilate it self from one Pole to the other throughout the whole Hemisphere, whence some infer that *Light* is incorporeal, because 'tis an unquestion'd principle among the Naturalists, that all bodies require a succession of time in their motion, which *Light* needs not; But ther is this difference 'twixt the *Imagination* of a human soul and *Light*, that ther be som places wherinto *Light* cannot enter, but ther is no part of the Universe so impervious where the *Imagination* may not make his accesses and recesses at plesure, as appeers by yours while you made that progresse during the time of that extasy; And now me-thinks that these, and other excellencies of the *Rational soul* should incite you to shake off that brutish nature, which hath no other idæa or object of happines, but what sense exposeth for the present time to corporeall things onely; I say the contemplation of what I said before shold move you to becom *Man* again.

Ape.

Man! Truly Sir, I am sorry the shape I now bear resembleth Man so much, I could wish it were far more unlike, for the horrid and unheard-of sacrileges and perjuries of my own Nation makes me abhor the very name of *Man*, much more his *nature*; For I dare confidently assert, that ther were never since the Devill had power to possesse poor Mortalls such *Heteroclites* in Religion, such a *Bedlam* of Sectaries, who to exalt the Kingdom of Christ wold heave it up on *Beelzebub*'s back, for 'tis the Devill's Reformation to turn order to confusion, and certainties to incertitudes as they have done; But these Refiners of Government will prove Quack-salvers at last, for in lieu of raising up a Common-wealth, they have pull'd down the two main Pillars which use to support all States, *viz. Religion* and *Justice*, making both *Arbitrary*, and tumbling all things into a horrid disorder and hurliburly, insomuch that it may be truly said, these new sorts of *Recusants* did more hurt than ever the old could have don, if the subterranean plot of *Nitre*

had

had taken effect; For *that* had onely destroyed som few of the Royall Race, of the Prelates and Peers then in being, but these hell-hounds have wholly extinguished and blown up all the three to perpetuity, and all this onely by the stench of their pestiferous breath; Nor have they offered violence to *Religion* onely, but they have affronted *Reson* it self, nay they have baffled *Common sense*; And for all this we may thank *Carboncia*, and *Polihaima* that rotten-hearted City, who like a fat cheese is so full of Maggots; And indeed what could be expected else from these pseudopolitians but disorder, confusion, and ataxy, considering how their first reach of policy was to throw the ball of discord 'twixt the Subject and his Souvrain, whom yet they had vowed to make the best belovedst Prince that ever was; Insomuch that *darkneſſe* it self is no more opposit to *light*, as their actions were diametricall to their words, oaths, and protestations.

Pererius.

Truly they are stupendous things that you have told me, but touching the difference you speak of that they did put 'twixt Prince and People, it was the most compendious way to bring all things to confusion and ruine, to which purpose I shall relate unto you an *Apolog*; Ther hapned a shreud commotion and distemper in the *Body Naturall* 'twixt the *Head* and the *Members*, not onely the *noble parts* (*many* of them) but the *common* inferiour organs banded against Him in a high way of presumption; The *heart* which is the source of life with the *pericardium* about it did *swell* against him, the *splene* and *gall* flowed over, the *liver* gathered ill blood, all the *humors* turned to *choller* against him; the *arms* lifted up themselfs against him, neither *back*, *hamms*, or *knees* wold bow to him, nay the very *feet* offered to kick him; The *ribbs* and *reins*, the *hypocondrium*, the *diaphragma*, the *miseraik* and *emulgent* veins were fill'd with *corrupt* blood against him, nay the *hypogastrium* and the *bowells* made an *intestine* warr against him; While this feud lasted, it hapned that these tumultuary *members* fell out among themselfs, the

the *hand* wold have all the fingers equall, nay the *toes* wold bevalb of an even length, and the reſt of the ſubſequent *members* wold be *Independent*; They grew ſo fooliſh that they wold have the *fundament* to be where the *mouth* is, the *breſt* where the *back*, the *belly* where the *brain*, and the *yard* where the *noſe* is; The *ſhoulders* ſhold be ſaid to be no more backwards, nor the *legs* downwards; a bloody quarrell fell out 'twixt the *heart* and the *liver* which of them received the firſt formation, and whether of the two be the chiefeſt ſhop of *Sanguification*, which queſtion bred ſo much gall 'twixt the *Ariſtotelians* and the *Galeniſts*; While this *ſpleen* and ſtrange *tympany* of pride laſted, it cauſd ſuch an ebullition and heat in the maſſe of *blood*, ſuch a ſtiffnes in the *cartilages* and *griſtles*, ſuch a lankenes in the *arteries*, that it put the whole *compoſitum* in a high burning Feaver or kind of ravening Frenzy, which in time grew Hepticall, and ſo threatned a diſſolution of the whole frame of the body.

'Tis to be feard that the ſame fate attends the *Politicall* body of your Nation as did the *Naturall* I ſpoke of; But matters may mend, and as you began to find a Reformation in your ſelf before you were tranſmuted to this ſhape, ſo the whole Nation may come to their old temper again; Therfore you ſhal do well, now that you are invited by ſo pregnant an opportunity, and ſo reall a proffer, to ſhake off that Apiſh or Monky-fac'd figure you now wear, and reſume the noble erect ſhape of Man, to look towards Heven, and be ſafely tranſported to the boſom of your own dear Country, where you may by your advantageous holy profeſſion, do a great deal of good offices to your deluded Compatriots, by the contribution of your endeavours and talent, to reduce them to their right wits again, and ſo to the temper of their famous progenitors.

Ape.

Sir, you may as ſoon Quadrat a *Circle*, which the *Philoſopher* holds to be impoſſible, as convert a *Roundhead*, for I have felt his pulſe ſo well, that when a crochet

hath ghyence into his noddle, 'tis like Quick-silver in a hot Leaf, which makes it skip up and down to the astonishment of the ignorant beholder; So when a capricho, or some fanatical idea hath once entred into the pericranium of this pack of people, it causeth such a Vertigo, that all the Druggs of Egypt cannot cure them: Therefore, noble Prince, you may please to practise your eloquence upon some other, but as for me you spend your breath in vain, and all this while you have laid as good as nothing, for I so far detest *human kind*, that, in the mind I am in, I had rather undergo an *Annihilation*, or to be reduced to a *non-Entity*, which is so horrid a thing to all created natures, that the very devills themselfs abhorr it, then be as I am: Therefore I am resolved never to turn *Man* again, much lesse a *Christian*; for, *in statu quo nunc*, I hold him to be not onely the prophanest sect of *Christians*, but the worst race of *Mankind*; The wildest *Moor*, *Arab*, or *Tartar* is a Saint in comparison of him.

But I espy an ill-favoured *Swayl* creeping hard by, with her house upon her back, and stretching forth her ugly horns, which base creature those of my present species do naturally loath, then being a perfect antipathy betwixt us, as well as with all *Shell-fish*.

Θῆρ ολογία.

Θηρολογία.

The Fourth Section.

A Colloquy 'twixt Morphandra, Pererius, *and a* Hinde, *who had bin once one of the greatest Bewties in* Marcopolis, *and for som youthfull levities and* wildnes *was transmuted to that shape; In this Section ther are various discourses of the state and nature of* Women, pro & con, *&c.*

Morphandra, Pererius, *and a* Hinde.

Morphandra.

IT seems, most princely *Pererius*, by that clowd I perceive waving in your countenance, that you cannot prevail with any of those transformed creatures with whom you have hitherto conferred, to comply with your so laudable desires of wearing again the shapes of *Men*; Therfore I wold wish you to try a conclusion upon a *Female*, which sex useth to be more soft and pliable, and ther is one just before you, That lovely *white Hinde* (though she hath som black spots about her shingle) which I see browsing upon that hedge, she was once a *Woman*, therfore try what you can do upon her.

Pererius.

Madame, By treating with this last Animal, I find the old Adage confirmed, that *Simia erit Simia, quamvis induatur veste aurea*, An Ape will be an Ape though he be clad with Tissue, he will never shake off his brutish nature; But, most *sagacious* Queen, though *Truth*, as the proverb runs, *begets hatred oftentimes in the minds of those to whom it is spoken*, yet, knowing well that noble spirits do disdain to have one thing in the *mouth*, and another in the *heart*, I will take the boldness to make

a

a free discovery of my mind, though I fear to incur therby your disfavor.

Morphandra.

Sir, you may frankly speak what you please, for ther is no greter a friend to generous souls than *Truth.*

Pererius.

I doubt, though you have vouchsafed the gift of *Ratiocination* to those Animals I have tampered with-all, yet you have not bin pleased to give them the full faculty of *Reson*, in regard I have found them so averse to re-assume their first *beeing* from that of Beasts, which could not surely be if they had the full power of their former *Intellect.*

Morphandra.

Truly if I had don so, you might have justly thought your self to have been deluded by me, and that I had don you but half a courtesie or a fained promise; Now touching promises a noble mind shold not make any, that he hath not the *wil* to do, or the *power* to perform, for the one proceeds from pure *dissimulation*, and the other from meer *foolishnes*: But know, that all that intervall of time you have held a parly with those transmuted Animals you have tried already, they had the same reach and full light of *Reson* as they had when they were Men.

Pererius.

Oh, how is it possible then that the eyes of their understanding shold not be opend, to discern their own error?

Morphandra.

It may well be that they find and feel more contentment, and sweetnes in that life they now lead, wherof men have no sense or knowledg, therfore 'tis no thing of wonder that they desire to continue so; But go and pursue the point of your enterprise, for it may be you may find som other that will be conformable to your counsell herein, and 'tis very probable that Hinde may do it.

Pererius.

'Tis observed by wise men, that they who can prescribe

scribe a way of themselfs to live contentedly and well, are to be plac'd in the first degree of vertus; And they which cannot do it of themselfs, but are content to be directed by the counsell of wiser men, are to be plac'd in the second degree; But they who are not capable to counsell themselfs, nor receive counsell from others, are not worthy to be rank'd in the nomber of *Rational* cretures; Of this last kind those silly Animals are with whom I have held discours, therfore 'tis no marvail that my perswasions could not take place with them; But knowing it to be the greatest part of humanity for one to commiserat and help another, I will push on my endeavours in this point, and see what I can do with that lovely *white Hinde*, for that sex whereof she was formerly useth to be more tender, and to take impressions more easily: Gentle creture, I come to be the messenger of good tydings unto you.

Hinde.

O! may Heven be blessed, I understand the accents of Man, and have the strings of my toung loosned to *talk* again.

Pererius.

I hope now to have met with one fit for my purpose, for I hear her thank Heven that she is come again to the gift of speech: Give me leave to ask you, gentle *Hinde*, how came you to be thus so strangely transfigured?

Hinde.

It was the great Queen *Morphandra* who hath put this shape upon me; But, Sir, give me leave to return you a question, Wherfore are you so desirous to know the cause of my transmutation? for I was never ask'd the reson ever since by any, nor had I my speech return'd unto me till now, ever since I went upon four leggs.

Pererius.

The reson that I desire to know the cause of your transfiguration is for your infinit advantage, as you shall find, therfore I pray dispence with my curiosity,

if I desire to know further what country and condition you were of when you were a *Rational* creture.

Hinde.

Sir, I was born in *Marcopolis* that rare *Maiden* City, so much renowned throughout the world for the strangenes of her scituation, for her policy, riches, and power; But though she continu still a *Virgin*, yet she is married once every year to *Neptune* whose minion she is, which makes her accounted so salacious; There I had my first birth, and was accounted one of the Beauties of my time, till for som dissolut courses and wildnes of youth, it pleased *Morphandra* to give me a second kind of generation, and transmute me to this shape you behold.

Pererius.

You may then thank those Stars that guided me hither, for I have obtained leave of *Morphandra* to talk with you, nor onely so, but she hath bin pleased to promise me that she will re-invest you in your former fair nature if you desire it, therfore I quickly expect your resolution, for the sudden counsells and answers of women are observ'd to be the best, in regard that the more you think on a thing, the more your thoughts use to be intangled; Therfore tell me whether you will be a woman again, I or no?

Hinde.

No; ther's a short and sudden Laconicall answer for you.

Pererius.

'Tis short I confesse, but I conceive it to be as rash and inconsiderat, I hope you will think better on it, for what an infinit advantage it is to be transversed from a beast to be a noble *Rational* creture.

Hinde.

To be a *Rational* creture is not the thing that I am so averse unto as much as to be a *woman*, which sex is so much undervalued and vilified by you, that som of your Philosophers (or Foolosophers more properly) have had the faces to affirm that we were not of the same species with men, and if we were,

yet

yet it was by an interiour kind of creation, being made only for multiplication and pleſure; Others have given out, that in point of generation *woman* by Natures deſign is ſtill meant for *man*, and that a female is a thing brought into the world beyond Nature's intention, either by the imperfection of ſeed, or ſome other defect; Which abſurd opinion how contrary it is to the juſt order of nature, is manifeſt to any one that hath but a crum of wit, conſidering how we alſo concur to your generation, though ſom of your old doting Wizards have held the contrary, holding us to be meerly paſſive in that point.

Pererius.

'Tis tru, that *Ariſtotle* who was one of the Secretaries that attended Nature's Cabinet-councell doth affirm, that in the female ther is no active principle of generation, but that ſhe is meerly paſſive, affording onely blood and the place of conception, the plaſtic formative vertu reſiding in the *Male*'s ſeed; But this opinion is exploded by our modern Phyſitians and Naturaliſts, who aſſert that in the female alſo ther is an active and plaſtic principle of generation, with a procreative faculty, as appeers in the engendring of a *Mule* which is a mix'd ſpecies proceeding from the *Horſe* and the *Aſſe*, whoſe whole form is made up by the concurrence of both parents, ſo that the *Horſe* alone is not ſufficient to produce ſuch a creture, but the *Aſſe* muſt co-operat as the efficient cauſe.

Hinde.

You may well add hereunto that the child oftentimes reſembleth the mother, therfore ſhe muſt alſo be an active principle in the formation; If it be ſo, what a wrong is it to the juſtice and rules of nature that *Women* ſhold be held but little better than *Slaves*; how comes it that they ſhold be ſo vilipended and revil'd? As that fooliſh *Naturaliſt* or *Ninny*, who wiſh'd ther were another way to propagat Mankind than by copulation with Women; Another blurted out, that if men could live without the ſociety of women, Angels wold come down and dwell among them; But

that

that *stinking Cynick* was the worst of all, who passing by a tree where a woman having been abus'd and beaten by her husband, had done her self violently away; he wished *that every tree might bear such blessed fruit.*

Pererius.

Such speeches as these proceeded from a kind of raillery or way of jesting, not from the judgment or wishes of the parties that spoke them, and it is commonly seen that they who play upon them with their *wits*, have them most in their *wishes*; For ther is no sober-minded man but doth acknowledg them to be born for our comfort and deerest companions, and to be of equall degree with us in point of creation and excellence, as also capable of the same Beatitude.

Hinde.

Ther is good reson to think so, for the Creator took the first woman out of the *midst* of man therby to be his *equall*, and without any ostentation be it spoken, she was made of a more refined matter, *viz.* of the *Rib*, which is a purer substance than the *red* slimy earth wherof *Adam* was fram'd; And daily experience tells us, that *we* are composed of purer plasticall ingredients than *You*, because that if a *man*, be he never of so fine a *paste*, wash his hands with the cleerest water in severall clean basons never so often, yet he will leave som foulnes and fæculence behind; but a *woman* can do so and leave the water at last so clear, so fair and limpid, as when it came from the fountain or source it self in few times washing.

Pererius.

'Tis tru, she was made of a *Rib*, but 'twas a *crooked* one, which makes many of your sex to be so crosse-graind; This causeth many of them to be kept under a greater servitude than otherwise they wold be.

Hinde.

A *servitude* indeed, or rather a tyranny, and we must purchase this servitude with the weight of gold, you having made that fine Law, that when any woman is to be your companion, she must bring mony with

with her, which you call Dower or Matrimoniall portion forsooth.

Pererius.

This Law is enacted for your good, for knowing that you, in regard of your in-experience and weaknes, cannot tell how to conserve your estates, the said Dower is consign'd to your husbands to improve it for your further profit, and to maintain you; Insomuch that your husbands cannot be called *Patrons* of your goods, but your *Procurators* in conserving them, and if you chance to survive them they all return to you, and most commonly with som advantage; In the interim we trudge and toyl without, and you within doors, onely to conserve it, which is but an easie task.

Hinde.

You say very well in that, for unlesse ther be a good houswife at home to keep, in vain doth the husband labour abroad to gather; But wheras you say that we have not that prudence to manage an estate, and govern it, I pray call to mind the Kingdom of the *Amazons*, how long and how wisely was it governed by women? Look upon that of *Babylonia* which was so much amplified by *Semiramis*, and that of *Scythia* by *Tomiris*; especially upon a late notable Queen in *Iberiona*, who rul'd triumphantly near upon 45 years; And whereas you speak of the want of wisdom that we have, I pray what were the nine *Muses* the Inventrices of all Sciences? what were the three *Graces*? what were the twelve *Sybills*? what are the three *spirituall* Vertues? nay what was *Minerva* the goddesse of Wisdom, born out of the brain of *Jove* himself? were they not all women?

Pererius.

'Tis tru that *Minerva* issued out of *Jupiter's* brain, but she had no *woman* to her mother, for so she had not prov'd so wise; And touching the *Muses*, *Graces*, and *Sybills* you speak of, you know as well that the three *fatall* Sisters, and *Erynnis* the mother of Discord, were all women as well, together with the

three *Furies* of Hell; But if you look upon *Heven*, you are but few there, for among the *Planets* ther are but *two* of your sex, (*viz. Venus* and *Cynthia*) all the reft are male.

Hinde.

You may as well argue, that becauſe among the twelve Celeſtiall *Signes* ther are but three *human* creatures, and ſeven *brute* Animals, (with two *inanimat*) that ther are more *brute* Animals in Heven than *Men*; But, Sir, under favour, wheras you alledg that among the Hevenly Planets ther are but two *females*, the reſt *males*, it ſhews that men are of a more erratic and wandring humour than women; Now Sir, touching that *wiſdom* you ſpeak of, you have more opportunity to get it by converſing with the world abroad, and ſo pourchaſing *Experience* which is the *mirroir of wiſdom*; Wheras we are kept within doores, and ſhut up twixt a few walls, whence you have a ſaying, *That that woman deſerues onely reſpect and honour, whoſe actions and praiſes go not out of the walls of her own houſe:* Add hereunto that you put us to all the drudgery and ſervile offices at home, while you are joviall and feaſt it abroad; nor do you onely coop us up ſo in a kind of priſon, but you clap oftentimes a barbarous kind of lock upon us, wheras *you*, though you have *Incloſures* of your own, yet you may go abroad when you liſt, and, when your luſt drives you, feed upon the *Common* without controul; And is not this pure ſlavery in us, and tyranny in you?

Pereyius.

Concerning the firſt, *Apelles* us'd to paint a good Houſwife upon a Snayl, which intimated, that ſhe ſhold be as ſlow from gadding abroad, and when ſhe went ſhe ſhold carry her houſe upon her back, that is, ſhe ſhold make all ſure at home; Now to a good houſwife, her Houſe ſhold be as the Sphere to a Star, (I do not mean a *wandring* Starr) wherin ſhe ſhold twinckle with neatnes as a Star in its Orb; And how can you call that a priſon wherof you keep the keys, and are commandreſſes in chief? The *Imperium*

domesticum you rule within doors, whither we bring all that we gain abroad, and it is your office to improve and augment it, though many of you are so lavish that you make the poor husband oftentimes to *turn a noble to nine-pence*, as is intimated by that famous picture of *Polygnottus* made of one *Gnus*, who being a *Cordwayner* by his Trade, as he was making new Ropes, there was a *wisell* hard by that gnawed off the Cordage, by which was meant his *wife*; For it is in the wife to husband what the man gets, according to the Poverb, *Ask my wife whether I thrive or no*, for if she be prodigall she will bring her poor husband quickly to *thwitten a mill-post into a pudding-prick*.

Touching the second point, of laying artificiall restraints upon your bodies, it is because few of you can be no further trusted than you are seen; But this ill favoured custom I confesse is us'd onely in that Country, where women are more hot and lustfull than under other climes, for the Naturalists observe without any partiality, that *your* sex is more salacious than the *Masculine*, whereof ther might be produced a clowd of examples, I will instance onely in two, and they of the highest rank, *viz.* in two *Empresses*, the one a *Roman*, the other a *German*; the first was so cunning in her lust, that she wold take in no passenger into her Barge (for women are *leaking* vessells) untill the Barge was freighted, for fear the resemblance of the child shold discover the tru father, and then she wold take in all commers; The second having buried a most gallant man she had to her husband, her Confessor advised her with ghostly counsell, that for the future she shold live like a *Turtle* during the remnant of her life, because it was impossible to find such another Mate again among the whole masse of Mankind; Wherto she answered, *Father, since you will have me to lead the life of a Bird, why not of a Sparrow as well as of another Bird?*

Hinde.

I shall confront your instances by two other examples, as memorable altogether, the first of *Zenobia*,

who

who wold have no carnall copulation with her husband, after she found her self once quick, but wold continue in an admired course of continence all the time of her pregnancy; Moreover the Saint-like Empresse *Bettrice*, who in the verdant spring of her age after *Henry* her husbands death, lived ever after like a *Turtle* as you speak of, by immuring her self in a Monastic Cell, and burying her body alive as it were when he was gone; But what an extraordinary rare example was that of Queen *Artemisia*, who living chast ever after her husband *Mausolus* his death, got his ashes all put in urnes, wherof she wold take down a dramm every morning fasting, and next her heart, saying, That her body was the fittest place to be a Sepulcher to her most dear husband, notwithstanding that she had erected another *outward* Tomb for him, that continues to this day one of the Wonders of the world: Furthermore you know, I believe, better then I, Sir, that at this day in many parts of the Orientall world, such is the rare love of wifes to their dead husbands, that they throw themselfs alive into the Funerall Pile to accompany his body to the other life, though in the flower of their years.

Perezius.

It is confessed that many of you have noble spirits, that marvellous rare affections lodge in you, and so you may be deservedly call'd the second part of Mankind, in regard you are so necessary for the propagation thereof, and to people the world.

Hinde.

Yet you call us the *weaker vessells*, but as weak as we are, we are they in whom the whole masse of both sexes is moulded; nevertheless some use us as Spice-bags, which when the spices are taken out are thrown away into som mouldy corner; And though we have the mould within us wherin you are all cast, though we co-operat, and contribut our purest blood towards your generation, though we bring you forth into the world with such dolorous pangs and throwes, though you are nourished afterwards and nurs'd

with

with our very bloods, yet our os-spring must bear onely your *sirnames*, as if we had no share at all in him, his memory living onely in you, though *Tumontia* in this point be more noble than other Countries, by giving the sirname of the *Maternall* line oftentimes to som of the male children.

Notwithstanding all these indispensible necessities the world hath of women, yet ther is no other species of cretures wherin the female is held to be so much inferiour to the male as we are amongst you, who use to sleight, misprize, and tyrannize over us so much; For ther is one huge race of men, I mean the *Volganian*, who use to *beat* their wifes once a week as duly as they go to bed to them.

Pererius.

The reson of this is, because ther are so many of you either shrews, or light and loose in the hilts, and 'tis a sad case when *Viri fama jacet inter uxoris fempora*; Touching the first, ther's an old proverb, that *Every one knowes how to tame a shrew but he who hath her*, and though ther might be multitude of examples produced, yet I will instance but in a few, the first two shall be *Zappora* and *Xantippe*, the one married to *Moyses* a holy man, the other to *Socrates* a great Philosopher, how cross-grain'd the one was, the Sacred Oracles wil tell, and for the other, her husband comming one day in when she was in an ill humour, she scolded him out of doors, and at his going out she whipp'd up into an upper room, and poured down a potfull of pisse upon his sconce, which made the poor patient husband shake his head, and break forth into this speech, *I thought that after so much thunder we should have rain.* Another damnable scold having revil'd and curs'd her husband a great while, all which time she had the Devill often in her mouth, to whom she bann'd him, at last he said, Hold thy toung wife, and threaten me no more with the Devil, for I know he will do me no hurt, *because I have married his Kinswoman*; This made the Epigrammatist to sing prettily,

Conjugis ingentes animos linguamque domare,
Herculis est decimus-tertius iste labor.

Hence grew that cautious proverb, *Honest men do marry, but Wise men not.*

Hinde.

I, we use to be the common subject of your drolleries, and you would want matter for your wits to work upon were it not for us; But, touching those humours you pointed at before which are incident to us sometimes, they proceed from the ill usage, and weaknes of the husbands, who know not how to manage a wife, which is one of the prime points of Masculine prudence; We say proverbially, that a *good Jack makes a good Gill*, a discreet husband makes a good wife, though being the weaker vessell, and having no other weapon than her toung she break out somtimes into humors; What a sad thing is it for a woman to have a thing called a husband weaker than her self? how fullsom wold such a fool be? such silly coxcombs as are jealous upon every sleight occasion, and restrain them so barbarously as was spoken before, deserve to wear such branch'd horns, such spilters and trochings on their heads, as that goodly Stagg bears which you see browsing among those trees, accompanied with those pretty *Fawns*, *Prickets*, *Sorrells*, *Hemuses*, and *Girls*, wherof som are mine which I brought into the world without any pain or help of Midwife, and quickly lost all care of them afterwards.

Pererius.

Well, let's give over these impertinent altercations *pro & con*, and go to the main busines; I told you that Queen *Morphandra* is willing, at my intercession, to restore you unto your former nature, and I have a lusty Galeon in port to convey you to *Marcopolis*, that renowned and rare City.

Hinde.

'Tis tru *Marcopolis* is a most famous City, having

continued a pure *Virgin* from her infancy these twelve centuries of years and upwards, and 'tis said she shall continue so still, according to the Prophecy, *Untill her husband forsake her, viz.* the Sea, with whom her marriage is renewed every year; But 'twas observ'd when I liv'd there, that her *Husband* began to forsake her, that the *Adrian* Sea did retire and grow shallower about her, which som interpret to be an ill *Omen*, and portends the losse of her *Maidenhead*: But, Sir, touching my former nature, truly I wold desire nothing of it again but the faculty of *speech* that I might *talk* sometimes; In all other things I prefer by many degrees this species wherin I am now invested by Queen *Morphandra*, which is far more *chaste* and *temperat*, far more *healthfull* and *longer-liv'd*: Touching the *first*, Ther's no creture whose season of carnall copulation is shorter, for the *Rutting-time* lasts but from the midst of *September* to the end of *October*, nor is there any other creture whose enjoyment of pleasure is shorter in the act; moreover when we are *full*, we never after keep company with the male for eight months; Concerning the *second, viz.* our *temperatnes*, we never use to overcharge or cloy nature with excesse, besides our food is simple, those green leafs and grasse you see are our nutriment, which our common mother the Earth affords us so gently, we require no variety of Viands, which makes that our breath is sweeter than the faireſt Ladies in *Marcopolis*, and our *fewmishes* with what else comes from within us is nothing so unsavoury; Nor need we that monthly purgation which is so improperly called *Flowers*, it being such rank poyson that it will crack a tru crystall glass; Nay 'tis observed, that if a menstruous woman come near an alveary or hive of Bees, they forsake their food all the while, finding the aire to be infected; Nor have we any *gall* within us, and herein we are like the *Dove* among Birds, and the *Dolphin* among fish; onely there's a kind of acid humor that nature hath put in our Singles, the smell wherof causeth our enemies, *viz.* the *Doggs*, to fly from us; Moreover,

we

we are not subject to abortions, and that curse which the Creator inflicted upon *Woman-kind*, that they shold bring forth their children with sorrow and pain, which we are free from; And such is our love to Mankind, that when we have brought forth our young ones, we trust them rather with *them* than with other beasts, by putting them near high-waies, or dwelling-houses for protection; Touching the *third*, which is *healthfulnesse*, it is far beyond that of *women*, as appears by our longævity and extension of life, which is next to that of an *Elephant*, (whose *youth* begins not till he be threescore years old) according to the *Tumontian* Proverb, *A Hedg lasteth three years, a Dogg three hedges, a Horse three doggs, a Man three horses, a Hart three men, an Elephant three harts*; Histories are full of admirable examples how long som of of us have liv'd, let one serve for all, When *Archesilaus* dwelt in *Licosura*, as the *Arcadian* Annalls relate, he took a *Hinde* who wore a collar, wheron was engraven, *I was a Fawn when Agapenor was taken in Troy*, which by the computation that then was made, was above three hundred years; Nor had *Æsculapius*, that *Archiatros* or god of Physic, arrived to so fair an age, and to such a miraculous perfection in that *Art*, had he not been nurs'd with *Hinde*'s milk; For length of time brings experience, and wisdom with it along, and somtimes the gift of *Propheſie*, as was that antient *Hinde* of that great Captain *Sertorius*, whom 'twas thought *Diana* had inspir'd with a *fatidicall* spirit; Insomuch that *Sertorius* never gave Battle, or attempted any great designe without advising first with that *Hart*: Add hereunto, that when after so fair an age we come to die, ther's nothing within and without our dead bodies but is usefull for Mankind, how much are our very *skins* valued? how medicinall is that kind of *bone* which is found in the left ventricle of a *Hart*'s heart against the *Hemerroids*? how excellent is our *marrow* against the *Gowt* and *Consumptions*? how our *blood* fryed with oyle, and applyed to the inferiour parts, presently stayeth the loosnes of the belly, and

being

being drunk in wine is a rare antidote against poyson? what exquisit vertues hath the Hart's *horn*, with other parts of the body, as the *Naturalists* observe? Wheras ther is nothing in the most noisom carcases of *women* that's good for any thing, except their *hair*, which is either but an excrescence, or excrement rather, usefull onely to make fantastic foolish *Periwigs*, and it hath bin found, that this *hair* being buried in som kind of dung turns to *Snakes*; Therfore, under favor, ther's none of sane judgment, considering the advantages I have by this present shape, will advise me to change it for that of a frail *woman's*; If I shold do so, I wold be more foolish then that Stagg in the Fable, who seeing a Horse with rich trappings, and carrying a velvet saddle upon his back, repin'd at his happines, and wish'd he were such a creture; The Forester taking notice of it, put the velvet-saddle upon the Stagg's back the next day, and having mounted him, he rid him divers heats up and down the Launds; till the poor Stagg began to faint, and sink under his burthen, and then he repented himself of that foolish and inconsiderat wish he had made.

The Fifth Section.

Discourses twixt Morphandra, Pererius, *and a* Mule, *who in his Manhood had bin a Doctor of Physic in* Tumontia, *whom for som Quacking tricks he had plaid, and for som other reasons,* Morphandra *turn'd to a* Mule. *In this Section there be discourses of the Art of Physic, of the various complexions of Mankind, and of the nomberlesse diseases that are incident unto Humane Bodies, &c.*

Morphandra, Pererius, *and a* Mule.

Morphandra.

I Took notice that you courted and complemented that female creture more then ordinary, but how have you prevail'd? have you made her inclinable to a resumption of her former nature? Is she willing to go back to that Syrenian City, that great *Mart* of all fem ale pleasures, *Marcopolis*, where she slept in the bosom of her first causes?

Pererius.

Madame, we have a proverbiall saying among us Soldiers, *Que la Femme, & la Forteresse qui commence a parlementer, est demy gaignée*, The Female and Fortresse which begins to parly is half-gain'd; But I do not find it so here, for this Female wold have bin contented to have parlyed with me everlastingly if I had held her discourse, insomuch that she desires nothing of a *woman* again but onely the faculty of *talking*, onely a woman's Toung, touching other parts, she is utterly alienated in her affection towards the whole Sex, alledging the inequall value that useth to be put upon

Women

Women in relation to *Man*, who holds himself to be of a superiour Creation: Then she spoke of the domesticall kind of captivities and drudgeries that women are put unto, with many such good-morrows; But, Madame, in all humblenes I desire, that you wold vouchsafe to enlarge your Princely favors towards me so far, that I may mingle speech with som more solid creture.

Morphandra.

You shall presently be partaker of your desires, for I spy upon the brow of that hillock a *Mule* nibling the grasse, He was by nativity a *Tumonian*, and by his profession a Doctor of Physic, whom I transformed to that shape, not that he wanted understanding (as the Horse and *Mule* are said to do) for that Nation hath generally a competent proportion of *that*, but partly because Physitians there use to ride upon *Mules* to visit their Patients, as also because that Nation in generall use to be tax'd for their slow pace and phlegmatic disposition, with their dilatory proceedings in their designs and counsells.

Peregrin.

'Tis tru that the *Tumonian* is tardy and slow in his counsells when he is moulding of a design, and therin he may be said to have a *Saturnian* motion, but when his design is ripe, and ready to be put in action, then he is nimble enough and follows the motion of *Mercury*; Add hereunto, that he is not onely slow, but wonderfull secret in his counsells, insomuch that his designs may be called *Mysteries* while they are *sur le tapis*, while they are in the agitation of counsell, which makes them afterwards turn from *Mysteries* to *Exploits*.

Morphandra.

But ther was another reson that induced me to transmute that *Tumonian* Physician to a *Mule*, which was, that he oftentimes used to regard the cure and sanation of his Patients for drawing more fees from them, and letting them blood in the purse, as also for other Empyticall and Mountibankish Quacking tricks

he

he plaid, comming hither Physitian to a Carack; Therefore you may please to make your approaches to him accordingly.

Peresius.

Poor stupid Animal, how camest thou to be thus so pitifully disguis'd and transform'd from thy first species, and so honourable a profession? for among all other vocations of life, they say the Physitian is to be *honoured*; Art thou desirous to be re-invested and setled in thy first Nature and Calling, in case Queen *Morphandra* condescend thereunto? for I have power from her to feel how thy pulse beats that way.

Mule.

Truly no, for I have an utter disaffection both to my first Species, to my Country, and Calling, in regard I find far more contentment in this constitution of body, and course of life; Touching the first, I am, as I am now, free from those vexations of spirit, and perturbances of mind, whereunto Mankind is so miserably obnoxious, or rather inslav'd; I feed here upon pure simples, such as the gentle earth produceth and puts out of her prolificall womb, my stomack is never overcharg'd with surfeits, nor my brain intoxicated with strong drink and the juyce of the grape, in every berry whereof there lurks a kind of Devill, for according to the modern proverb:

From the berry of the Grape, and grain of the Barly,
Comes many a sore fray and hurly burly.

Moreover, when I was a *Man*, my head was distracted ever and anon with strange whimseys, and extravagant opinions, which now I am free from.

Peresius.

'Tis true, that human brain is like a garden, wherin sundry sorts of herbs and flowers do grow, but touching your Country-men, they are least subject of any people to such distractions and diversity of opinions, in regard of their exact obedience to their *Spiritual* and *Civill Governours*: But what is the cause that you

are

are so out of conceit with your Country, where you received your first essence and existence?

Mule.

First, because of the immoderate heat thereof, the Sun being too lavish of his beams, which causeth such a sterility and barrennes, that in some places men live like beasts, feeding most of all upon grasse and sellers, onely they have haply a bottle of Oyl, and another of Vinegar in their houses to pour amongst them, they seldom see a loaf of bread or bit of meat, but when noon or night comes, they go abroad and gather the said grasse for their dinners and suppers; and if they chance to have a few toasted Cheesnes, it is a great banquet; Which barrennes proceedeth not so much from the heat of the Clime, as from the paucity and lazines of the Inhabitants, who are so naturally given to ease and sloth, from cultivating the earth, and doing other parts of industry.

Peruvian.

It must be granted that *Tumonia*, in point of fecundity, is inferiour to some Regions, as also for number of men, for if she had enough of both, she would make a *Sun* of the *Cark*, that is, she would be too hard for her next neighbour *Arimia*. But touching the first, it carrieth some convenience with it, for it keeps the people more temperate, and able to endure hardships; Thus the Country is not so subject to be over-run by forren force, for in point of Invasion, an Army would be hunger-starv'd there before they could march far. Yet I have observed, that as much as there is of any commodity in *Tumonia*, it is better then what grows in other Countries, their Wines, their Flesh, their Fruits, their Horses, their Silks, their Wool, &c. is better there than in other places, and let *Arimia* her neighbour never vaunt so much of her plenty, yet the *Tumonian* carrieth a better cloak on his back, he wears better shoos on his feet, he hath a better sword by his side, he drinks better wine, eats better fruit, and hath a better horse under him, &c. than the *Arimian*: And if Riches consists in Treasures, in plenty

of Gold and Silver, *Tumontia* goes far beyond all other Countries in that particular.

Mule.

'Tis true, that the *Tumontian* King is Master of the Mines both of Gold and Silver, yet if you go to the common people, one may say, *Who goes worse shodd than the Shoo-maker's wife?* for by mal-administration, there is little of that gold and silver that's current among the Inhabitants, either among Merchant, Yeoman, or Artist, but all is a base Copper-coin, which the King enhanceth or detries at pleasure: That treasure you speak of is sent abroad to feed and foment wars in other countries, from which the *Tumontian* King is never free, his sword being alwaies out of the scabbard to secure or enlarge his Territories, which makes the *Arsonian* say, that the *Tumontian Ambition hath no Horizon*, it is interminable and boundlesse.

Add hereunto that the Treasure you mention is an exoticall commodity, 'tis had from far, from another part of the world, where the *Tumontian* is said to be a Buggerer of his common Mother (the *Earth*) more than any, for he serches it out from her bowells sometimes 30 fathom deep, where the poor slave that digs it sees neither Sun, Moon, nor Stars once in a twelmonth, bring chain'd to a kind of infernall darknesse under ground, and is as it were buried alive, before Nature hath out-run her due cours in him: And it is a sad story to relate, how many millions of human cretures were made away in the discovery and conquest of that huge Continent, what a world of blood was spilt, and innocent souls swept away; Insomuch that if the Treasure which was got ever since, and the Blood which was shed were put in counter-scales, the latter (as one said) wold outpoise the first.

Pererius.

'Tis true, that the reduction of that vast piece of Earth was somwhat Tragicall, but it was impossible to perform the work otherwise, and secure the Conquerors, in regard of that huge masse of People and swarms of Men which were found there, who could

not

not by fair means be brought to civility: Now it is a dubious question to determin, whether those *Salvages* gain'd more by the *Tumontian*, or the *Tumontian* by *them*; 'Tis tru, that he got by them Gold, Silver, and Gemms, which 'tis confessed are the most pretious productions of Nature; But what did they receive from the *Tumontian* by way of exchange? They received Religion and vertu, civility and knowledg, government and policy; Therfore the best of the known World should vail to the *Tumontian* for this mighty Exploit, and happy Discovery, which it seems the Great God of Nature had reserved for him as a benediction from the beginning; and certainly a mighty blessing it was, if we enter into a due contemplation of the Thing, and acknowledg it so; for therby ther was as much of the Terrestriall Globe found out, in point of extent and amplitude, as the Geometricians give out, that did very near equall all the Old World: But what a world of dangers and difficulties did the *Tumontian* overcome in this achievment? At first the incertitude of the busnesse, the huge distance, the perills of the tumbling Ocean did offer themselfs; On the other side, the Expences of the Expedition, and the despair of more provisions when the old stores were spent, as also being to take footing on a new Earth, the Inhabitants might prove stronger than the Invaders &c. It cannot be denied, but such encumbrances as these might have distracted & deterrd the highest human nature from such an incertain attempt; But at last the *Tumontian* courage and magnanimity was such, that it broke through all these difficulties: And as the generous Boar, being entangled in the Toyls, doth try all possible ways, hee turns about and struggles how to get out, at last, when all will not serve the turn, he lies down 'twixt quiquies and despair, putting himself upon the mercy of the Huntsman; So the *Fortune* of that great Action being tied as it were to those apprehensions of fear and doubt which did possesse it, at last she doth prostrate her self at the feet of the *Tumontian* valour and vertu, tying her self ther-

unto

unto by a perpetuall tribute. She brings him afterwards Mines and Mountains of Gold, yea Rivers running with red Oar, Seas full of Pearl, Soiles full of Aromatical Spices, new Species of useful creatures &c. All this did that new World afford *Tumontia* as a grateful return for such indefatigable labours, and constancy in poursuance of that glorious Enterprize.

Mule.

Noble Prince, truly *Tumontia* is infinitely engaged unto you for these high Elogiums you please to give of her, yet, under favor, ther is a strange *fate*, I am loath to say a *curse*, which attends that far fetch'd Tresure you magnifie so much; For observable it is, that not long after the conquest of those harmlesse people, whom God and Nature had planted there from the first Creation, the revolt of *Hydraulia* and the confederat Provinces hapned, which consum'd of that Tresure you speak of above five and twenty hundred millions first and last, otherwise the *Tumontian* Kings might have pay'd their Courts, and til'd their Palaces (as it was said else-where) with Gold and Silver; For as I told you before, the least part of this Tresure remains in *Tumontia*, and that is onely in Monasteries and other Religious Houses, the common coyne is Brasse and Copper, wherin the *Hydraulian* Cit thoughts hath don more mischief to *Tumontia* than any other way, for copper and brasse being cheap with her, she is so dextrous in counterfeiting the *Tumontian* coyne, that whole Sows of Lead, and Masts hollowed within have been found cramm'd with that coyne among her Cargazons, when she came to the Ports of *Tumontia* to trade.

Pererius.

Well, let's cut off these circumlocutions, and com again to the main point; Have you a disposition of returning to your primitive Nature, to your Country, and so learned a *Calling*? It is impossible for you to meet with a fairer opportunity, and let me tell you, *Opportunity is the best moment in the whole extension of time.*

Mule.

Mule.

Concerning my former Nature, I gave you som touches formerly why I prefer my present condition before it, I had also som reflexes upon my Country, I could say much more of her, but that I am disswaded by the proverb, that *'tis a sorry bird that berays his own nest*: Now Sir, touching my former profession, which you applaud so much, 'tis tru, ther is a kind of learning and lucre that does attend it, but withall ther is a great deal of sordidnes; I will converse no more with ulcers, cankers, and impostumes; I will pry no more into close-stools and urinalls, or rake gold out of excrements, as the Poet tells us;

Aurum Virgilius ex stercore colligit Ennî,
Fecit Virgilius quod fatit & Medicus.

Nor are the Fees which belong to that Profession in *Tumontia* any thing considerable, where Doctors of Physic use to attend a Patient, with their Mules and Foot-cloaths in a kind of state, yet they receive but two shillings for their Fee for all their gravity and pains; Add hereunto, that ther are up and down the world so many poor Empiricks of this Trade, that it is nothing of that esteem as it was; which makes the *Brittish Epigrammatist* sing wittily,

Qui modò venisti nostram Mendicus *in urbem,*
Paulum mutato nomine sis Medicus;
Pharmaca das Ægroto, aurum tibi porrigit Æger,
Tu morbum curas Illius, Ille tuum.

Peverius.

Touching the first part of your speech, it shews the exact government of *Tumontia*, where ther is an exact Tax laid upon the Fees both of *Physician* & *Lawyer*, which they dare not surpasse; Touching the other part, they are but clinches and passages of Drollery, nor do Physitians much value such gingling *conceits* all the while they finger our *coyn*, for all the world doth grant,

that the ſtudy of Phyſic is both *learned* and *neceſſary*, and 'tis the chiefeſt kind of Learning, for thereby a man comes to know himſelf; For the Phyſitian can ſay more truly than any other, *Noſco meipſum.*

Mule.

Though Phyſitians know themſelfs never ſo well and the conſtitution of their bodies, yet when they are ſick they commonly take their Receipts by preſcription of others, being diſtruſtfull of themſelfs; And whereas you ſay, the practiſe of Phyſic is *neceſſary*, I remember to have read, that the point was debated before Pope *Alexander* the ſixth, and canvaſed to and fro, ſom alledging that Phyſitians were ſuperfluous and not *neceſſary* for a Common-wealth, becauſe *Rome* ſtood and flouriſhed many hundred years before the uſe of Phyſic was firſt introduc'd, during which time men never liv'd more healthfull and longer; His Holines opinion being deſired at laſt, he ſaid, he was for the affirmatif, and that he held *Phyſicians* to be abſolutely *neceſſary* for a Common-wealth, in regard that *were it not for Phyſicians the world wold be ſo thick of people, that one could not live for another:* Intimating thereby that the *Phyſitians* help to make them away.

Peverius.

Yet your experience tells you, that the *Phyſicall Art* is noble, and one of the ſeven liberall Sciences, conſiſting of undoubted and certain Principles, containing a world of Naturall knowledg.

Mule.

Ther is *Therapeutic* or contemplative Phyſic, ther is *Diagnoſtic* or knowing, and ther is *Prognoſtic* Phyſic; If we conſider *Phyſic* as ſhe is a *Science*, ſhe hath moſt tru and certain Aphoriſms, for ſhe conſiders onely *Univerſalls*, which are eternall and invariable, and breed certitudes in us, becauſe ſhe arrives to the knowledg of things by their cauſes, and ſo ſhe may be called *Scientificall*, and appertains to contemplation, whoſe onely ſcope is to diſcover Truth ſingly of it ſelf; But if we conſidur *Phyſic* as an *Art*, which proceeds from

from experience and action, she is incertain and fallacious in her operations, in regard of the various constitutions of human bodies, for those Drugs and Receipts which do work kindly with som bodies, find crosse operations in others, and many times the tru symptoms of the disease is not known; Moreover we administer to others what we never take our selfs, which made a great aged *Physician*, being asked how he came to live so long, to answer, I have liv'd so long because never any Drug entred into my guts; Besides, when any Pill or Potion hath a kindly operation in the Patient, it is as much by hap as by any good cunning; What a nomber of remedies are ther for one onely disease? whence may be inferred, that ther is not any one peculiar infallible remedy; Insomuch that when the Physician applies Universalls to Particulars, and administers any Purgation, Vomit, or Electuary, it is requisit that both the Physician and Patient be fortunat, ther is a kind of *happines* required in the busines; Add hereunto, that the complexion of men and women are so differing, their appetite so irregular and disordinat, that it makes all Physicall operations to be so incertain; Now touching the species of Us *Sensitive* cretures, they are of so even & strong complexions, their appetites are so regular, their nutriments and food, their drinks are so simple, that they need not any physicall Drugs; Whereas among Mankind, they make ever and anon an Apothecary's shop of their bellies, being full in a course of Physic, which makes them so miserable, for it is a tru proverb, *Qui vivit medice, vivit misere*; Therefore a kind of Tragicall speech was that of *Alexander the Great*, when upon expiring his last, he cried out, being but then in the Meridian of his age, *Pereo turbâ Medicorum*, I perish by too many Physitians.

Peverius.

It begets much wonder in me that you should thus traduce your own Calling, and derogate from so learned and laudable a Profession, a Faculty that hath been always accounted to have a high kind of

Divinity

Divinity in it, being founded by *Apollo* himself.

Male.

In the shape I now wear, I cannot lye nor flatter, I can neither cogg, *cageole*, nor complement, as I did when I was a man, when I used ever and anon to *kiss those hands which I wish'd in my thoughts had been cut off*, my heart and my toung lying now more levell and even, ther's a nearer relation betwixt them; Therfore what I told you before was truth, simple truth, wherin the *Brute* Animal goes beyond the *Rational*, who is subject to innumerable errors, dissimulations, and the humor of lying.

But to enlarge my self a little further upon the former subject of *Physic*, which you call so *learned* an Art, you know that *every one is a Fool or a Physitian* to himself naturally, after he hath passed the Meridian of his years, therfore what great learning can ther be in this?

Pererius.

'Tis much truth; I have heard of divers irrational cretures that are learned this way, who by the meer instinct and conduct of nature, can direct themselfs to things that can cure them.

Mule.

This cannot be denied, and therin many of them are more *sagacious* than *men*; The Serpent goes to *Fenell* when he would clear his sight, or cast off his old scruffy skin to wear a new one; The Stagg, Buck, or Doe, when they are hurt have recourse to *Dittany*; The Swallow when she finds her young ones have sore eyes, makes use of *Celandine*, or Swallow-wort; The Snail heals her self with *Hemlock*; The Wesill, when she prepares to fight with the Mole, useth to raise her spirits by eating *Rue*; The Stork heals all his infirmities with *Origanum*; The wild Boar with *Ivy*; The Elephant fenceth himself from the poison of the Camelion with *Olive leaves*; The Bear makes use of *Mandragora* against Pismires; The Partridge and wild Pidgeon do use to purge their superfluities with *Bay-leaves*; The Dogg, when he feels himself indisposed

poſed in his ſtomack, runs to the *green graſſe* a little bedewed, &c. But what need I detain you with more inſtances? take any *ſenſitive* creture you pleaſe, and you will find, that Nature hath taught him a remedy againſt all infirmities that are incident unto him, not onely to the Species but to every Individuall, and all this without any expence of time or treſure, without any ſtudy or labour, without any fee or reward, without any teaching or inſtructions from others; Whence 'tis apparent, that Nature is more carefull and indulgent of Us than of Rationall cretures, who though they are ſubject to a thouſand infirmities more, yet not one in a thouſand knowes how to cure himſelf, but he muſt have recourſe to the Phyſician, and ſo truſts him with his life, and if he chance to work a cure upon him, he uſeth to give his purſe a purgation alſo, for *Though God heals, yet the Phyſitian carries away the Fees.*

Peverius.

'Tis very fitting the labourer ſhold have his hire, and that every one ſhold live by his calling, but how can mony be better employed than for the recovery of *Health*, which is the moſt precious of all Jewells, without which we can neither ſerve God, man, or our ſelfs?

Mule.

It is very tru that Phyſitians ſomtimes reſtore health, but they miſſe as often, how can they cure an Ague, which is call'd *opprobrium Medicorum*, the ſhame of Phyſitians? beſides, ther's an *Artonian* proverb ſays, *A la Goutte le Medecin ne voit goute*, The Gout makes the Phyſitian blind; Yet they have this privilege, that the earth covers all their faults: Now, what a world of diſtempers and maladies is mans body ſubject unto? Ther is a common ſaying that ſays, *He hath as many diſeaſes as a horſe*, but 'tis falſe, for *man* hath many more; beſides, a horſe hath few or no diſeaſes at all, but what the cruelty of man doth cauſe in him, either when he is over-ridden, and ſo becoms broken-winded, when gall'd backd, foun-

der'd, or splinter'd by the carelesnes or cruelty of the Rider, as I said before, whereas a good man should be mercifull to his beast; But ther's never a part of the human body, but is hath I cannot tell how many peculiar diseases belonging unto it; Go to the *Head*, it hath the Cephalagia, the Hemicrania, or the Migrain, it hath the Scotomy or Vertigo, the Palsy, Convulsion, Epilepsy or Falling-sickneſſe, It hath the Phrenitis, Mania or Phrenzy, Catarrs, Apoplexy, with many other; Go to the *Lungs*, it hath the Asthma, Pluritie, Peripneumonia, Empyema, Ptisis, Hemoorisis, with sundry more; Go to the *Heart* the fountain of life, it hath the Syncope or swooning, Palpitation, &c. Go to the *Stomack*, it hath Inappetentia, Fames Canina or the Wolf, it hath the Pica, Malacia, Singultus or the Hicock, spitting of blood, choler, Abscesses or Impostumes, Ulcers, &c. Go to the *Liver*, it hath Obstruction, the Jaundies, the Dropsie, Cirrhus, Inflammation, Ulcer, Impostume, &c. Go to the *Bowels*, they have the Colique, Iliaca Passio or voiding excrements at the mouth, Astrictio alvi, Lineteria, or smoothnes of the guts, Coeliaca affectio or pappy stools, Diarrhea or thin flowring, Dysenteria or the bloody flix, Tenesmus or sorenes of the fundament, Fluxus Hepaticus, Lombrici or the Worms, the Hemerroids, Fistula, &c. Go to the *Spleen*, ther is Dolor lienis, Obstructio, Hypocondriacall melancholy or the Mother, &c. Go to the *Reins*, *Bladder*, and *Genitalls*, ther is Calculus or the Stone, Inflammatio, Mictus sanguinis, Diabete, when one voids more urine than he drinks, Incontinentia urinae, Ardor, Ischuria, when the passage is quite stopped, the Strangury, when one passeth drop by drop, Lues Venerea, *St. Anthony's* Fire, the Chancre, and Botches, &c. Go to the *Joints*, ther is Arthritis, and sundry sorts of Gouts, &c. Go to the *Eye*, ther is Gutta Serena, Suffusio or a Cataract with a film, Ophthalmia, Epiphora or hot rheum, Egilops, Fistula Lachrymalis, and above twenty more; Go to the *Ear*, ther is Surditas, Somitus, Dolor auium, &c. Go to the *Nose*, ther is Ozana,

Ulcus, Polypus or lump of flesh, Fœtor narium, Hemoragia or excesse of bleeding, Coryza or the Pose, Sternutatio, with diversmore: Go to the *Tounge*, ther is Paralysis, Lepra, Gustus inflammatio, Ranula sub lingua, &c. Go to the *Teeth*, *Throat*, and *Gums*, ther is Angina or the Squinzy, ther is fluxus, Uvulæ relaxatio, with sundry more; Ther is also abundance of peculiar diseases that are incident to *Women*, ther is Chlorosis or the Green-sickness, Cancers in the breasts, Suppressio mensium, Fluor albidus, Fluor cruentus, Hysterica passio, Inflammatio, Ulcus uteri, Cirrhus uteri, Cancer uteri, Gangræna uteri, Hydrops uteri, Clavitura uteri, Sterilitas, Obortus, Partus difficilis, Fœtus mortuus, Secundinæ non exeuntes, Procidentia, with many more: Out of these premises the conclusion follows, that Humane bodies both male and female are noughe else but frail Vessells, or Bottoms wherin are stowed all manner of perishable Commodities; But these which I have spoken of are corporeall, and most of them outward diseases that attend the *body* of mankind, wherof I have not enumerated the twentieth part; But if you go to his Rationall *Soul*, she hath also her distempers, the indisposition of the inward man is greater, the anxieties and agonies of the mind, the racking torments of the thoughts are more violent, the enchanting passions of love transports him to frenzies. Incessitudes of holy things, and fits of despair work sometimes so powerfully, that he becomes *Felo de se*, making him to destroy himself, and cut off the threed of his life before *Lachesis* hath wound it half up; And were ther a Physician that could cure the discompostures and sicknesses of the humane soul, he wold be the rarest among mortalls; And were I sure I could have a faculty to do that, I wold turn *Man* and *Physician* again.

Peterius.

Ther are other kind of Physicians for those maladies, *viz.* the Ghostly Fathers of the Church, acts and exercises of piety are the lenitifs for such distempers, and preservatifs against them; For he who is in

peace

peace with Heven, and useth to converse with his Creator, is free from such discomposures, from all tumultuary confusions and perturbances of thoughts; 'Tis confess'd, ther's no human creture has his humors so evenly pois'd within him, that he is always the same, he is somtimes *Jovialt* and merry, he is somtimes *Saturnin* and melancholy, and it must be so while the Starrs poure different influxes upon us, but especially while the humors within us have a symbolization with the four Elements, who are in restles conflict among themselfs who shall have the mastery, as the humors do in us for predominancy; Insomuch that the humors or passions may be said to be to the soul as strings to a musicall Instrument, which somtimes use to jarre, somtimes to go in a tru harmony; and this the *Physitian*, who is *Natures Student*, hath more advantage to know than others: But let us spin out time no longer, for 'tis a *tru* as well as a *trite* proverb, that *Spinning out of time never made good cloth*; An a word, will you embrace this comfortable proffer I make you from the gratious Queen *Morphandra*, and turn *Tamontian* again?

Mule.

Truly Sir I have neither mind nor maw to it, for in the state wherin I am setled, I use to exercise the operations of nature with more freedom, and much lesse encumbrance, following onely the dictats of sense, and being solely guided therby.

Pererius.

But what are the dictats of sense, compar'd with the intellectuall powers of the human soul? what is the *Sense* which trades alone with grosse bodies, and qualities emergent thence, compar'd with *Reson*, a faculty wherby the soul converseth with blessed Angels and immateriat Beeings, and by Metaphysicall and sublime notions wings her self up into the arms of Him who breath'd her first into the body of man? In the upper Court of the Soul's residence, we may compare the Soul to an Empresse, wisely restraining or giving freedom to the misguided affections, according

cording to the exact rules of Reson; Here we have Man ruling in Man, dressing and manuring Man as another Paradise, wherin is all possible variety, yet no confusion, no disorder, no unruly passions tyrannizing over Reson, no disturbance of mind, no distemper of body, but a most admirable harmony of all things in the whole Universe of Man; *Reson* is that Diadem wherby the soul doth rule and regulat the will, and the affections, the Chancellor which doth moderat the motions of both; *Reson* is that Rod wherwith the Soul is kept in awe to obey, without any servile fear, her Creator and chiefest Good; By *Reson* the Soul discerns ther is a God, deducing arguments from the Creation of the fair fabric of the world, which had either existence from it self, or was produced by another; but it could not give a first beeing to it self, in regard 'tis repugnant to the principles of Nature, that any thing should be the cause of it self; Therfore the Inference is undeniable, that the world was made by another which was pre-existent, and such another that was the Efficient cause therof, not produced by any other former efficient cause, but was of Himself, and by Himself from eternity, which can be no other than God; Another argument the Soul drawes from the necessary dependance of a finit Beeing upon an Infinit, for all created natures are finit, both in respect of their essence, and operations; Now, every thing that is finit must necessarily be limited by another, seeing it is impossible that any thing shold give bounds to it self; And ther being not in things finit a progresse to Infinity, We must at length come to some certain Independent Beeing, which is not circumscrib'd or limited by another, but is of it self essentially and virtually infinit, which can be no other than God Almighty; A third argument is drawn from the necessary dependance of a *Secondary* cause upon a *First*, for unlesse we do here also grant a progresse to Infinity, which is absurd in mounting up the scale of subordination of causes, we must at length meet with one primary both Efficient and Finall

nall cause, that hath no other cause superiour or precedent unto it, which is onely God: Another argument the Soul draweth, still by the ministry of *Reson*, to prove a Deity, is the constant cours of the Starrs, those glorious Luminaries, and the continued order of all things else in their first station, through all the vicissitudes of corruption and generation, which doth forcibly intimat an ubiquitary Providence, a wise Rector, Governor, and Commander, upon whose direction all things depend; No sooner doth the Soul by such reaches of Reson throughly satisfie her self that ther is a God, but she mounts yet higher, endeavouring to know what God is; But such is the transcendent refulgence of his Majesty, that she finds it impossible to look God in the face, or to know him *à priori*, yet though she is not able to behold his face, yet she hath leave granted to know him *à posteriori*, though she cannot *define* the incomprehensible Deity, yet she may still, guided by light of Reson, *describe* him by an aggregation of Attributes; To know God by his Attributes is a near approach to his Deity; Yet the Rationall soul goes still nearer, first prying into his Essence, then returning to her self, and contriving which way she should know more, at length she says within her self, *Operatio sequitur Esse*, Action follows its Being; Then she busies her self in the contemplation of Gods *Actions*, which she finds either *immanent* and inward, or *transient* and outward; The *immanent* actions of God are such as are performed intrinsecally within Himself, without any externall respect to the creture, wherby he is said to contemplat, to know, and love Himself; Here the Soul takes notice of a reflection of the Deity upon it self, and so is heightned to the supposition of a *Trinity*, the cardinall and abstrusest point, the highest pitch she can soar unto; She proceeds to argue, that wheras God doth conceive and know Himself, he doth beget a perfect Image of Himself, from which issueth a perfect Love of Himself, and a complacency; Now, seeing ther is nothing in God which is not God, both the

Image of God, and the Love of God ſeem to be diſtinct Subſiſtences of the ſame Eſſence with Him from whom they proceed, as when an Eye doth ſee it ſelf, ther is firſt the Eye ſeeing, ſecondly the Eye ſeen, or at leaſt the Image of the eye ſeen, from which action of ſeeing ther ariſes a deſire of enjoyment; This compariſon doth in ſome ſort adumbrat the *bleſſed Trinity*; Firſt, ther is the Eye; Secondly, ther is a Reflection or Image of the Eye; Thirdly, ther is a love or complacency which proceeds from both; The firſt is God the Father, the Second is God the Son, and the third is God the Holy Ghoſt; Now, although theſe three Subſiſtencies be all concentred in the Deity, yet they are diſtinct each one from the other in their operations *ad extra*, though in immanent, or in actions *ad intra*, they are individuall: Thus the Human Soul aſcends to the knowledge of her Eternall Good, by the miniſtry and reaches of *Reſon*, therfore me-thinks you ſhould have an Ambition to be endued with that divine Faculty again, and ſo return to your native ſoyl from this ſociety of irrationall brute Animals, and be a ſubject to ſo great a Monarch as the *Tumontian* King is, your naturall liege Lord and Prince, whoſe Dominions are of ſuch a vaſt expanſion that they reach to the very Antipodes, the other Hemiſphere of the world, whereby he may ſay, that the Sun never ſets, but ſhines upon ſom part or other of his Territories every hour of the naturall day, all the while *Apollo* fetches a carreer about the world.

Mule.

Touching the firſt part of this your laſt diſcourſ, wherin you ſo much magnifie the faculty of *Reſon*, and that therby you arrive to the notion of heavenly things, truly Sir, I am of his opinion who held, that *all the knowledg which man hath of his Creator is but one degree above blindneſſe*; What the eye of a Batt is to the Sun in its Meridian, the ſame is the moſt perſpicacious eye of man's underſtanding if he look upon his Maker: In the ſtate that now I live I do not puzzle my brain with ſuch preſumptuous reſerches and uncertain ſpeculations,

culations, but am contented with the doctrin and dictamens of *Sense* onely, which are more infallible.

Concerning the last part of your speech, it cannot be denied but that the *Tumontian* King is one of the greatest Potentats that ever was upon earth, if his Dominions were contiguous and united, but ther is such an unsociable distance between them, that the *Artonian* will tell you, *His Monarchy is like a great Cloak made up of patches*; Moreover, I have no great comfort to be his subject now, because he hath gon down the wind for many years, having bin so shreudly shaken in the saddle, most of that Country you spoke of which reacheth to the Antipodes being revolted from him, and he hath very lately disgorged many a good bit to *Artonia*; Add hereunto, that his peeple in *Tumontia* are grown miserably poor of late years by such insupportable Taxes, and drainings of men for the Warrs, insomuch that ther are scarce enough left to cultivat the earth: Yet such is the rare obedience, and the phlegmatic humor of the *Tumontians*, that they are still as awfull, they are as conformable and quiet, as if ther King were as vertuous, as victorious, and the least exacter that ever Prince was; But this they do for their own advantage, for if there were another Governor set up, it wold inevitably hurl the whole Country into civill tumults and combustion, & so the remedy wold be worse than the disease. *Pererius.*

They shew themselfs a prudent peeple in that, for it is in Governments as it is in choice of wifes, *Seldom comes a better*; But the *Tumontian* hath other commendable qualities, for besides his constant obedience to his Prince, He is also constant to his Religion, he is in perpetuall enmity with the common enemy of the Crosse, Moreover he never serves any Prince in the warrs but his own, nor goes he to trade abroad into any Country but to his own Masters Territories; And are not you desirous to be one of that brave Nation again? Therfore let me advise you now once for all, to shake off that dull despicable shape, which useth

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in naturall production to have no better mother then an Asse.

Mule.

Truly Sir, you may please (as the proverb runs) to keep your breath to cool your pottage, and spend it no longer upon me, for I am resolved to live and die in this shape; But wheras you brand it with the term of *despicable*, I wold have you know, that our bodies have more vertues far in them than *Man's*, and wherof *Man* makes common use towards his health: Our very *foam* drunk in warm wine is good against pursines; Som of our *hairs* mingled with those of an Asse and dried, and so put to a perfume, are good against the Epilepsie; The *milt* of one of us is good against the Falling-evill; nay the very dust wherin one of us hath tumbled, is good to mitigate the ardors of Love, being sprinkled upon the body; But take heed how you anger us, for our bitings are poysonous: We have sundry other medicinall vertues, which I will here pretermit; Therefore whereas you call this species of ours *despicable*, we deserve rather more respect considering the said vertues; Insomuch that if I should exchange this shape for man's, I should prove a greater fool than that *Mule* in the Fable, who seeing a goodly barb'd Horse going to the Warrs, and saying within himself, It may be that gallant Horse and I had the same mother, therfore why shold not I have so much courage and stoutnes in me? I wold I had such a rider, such a great saddle, trappings and armis to try my courage? But seeing the Horse led back in the evening all bloody and wounded, he repented himself of his former foolish wish.

Θηρολογία.

The Sixth Section.

Consisting of interchangeable Discourses 'twixt Morphandra, Pererius, *and a* Fox, *who had been a* Saturnian *born, whom for his cunning dealings, and Mountebankish wily tricks, she transform'd from a Merchant to that species; This Section treats of divers things, and particularly how the Art of tru* Policy *is degenerated, and what poor Sciolists or Smatterers are cried up in that Art of late years, &c.*

Morphandra, Pererius, *and a* Fox.

Pererius.

MOst admired Queen, I render you my most humble acknowledgments for the continuance of your great favors towards me, which I am now in half-despair that I shall not be able to make use of for perfecting my designs upon these brute Animals; Touching this last, I find in him also an aversnes both to his first *Constitution*, to his *Country*, and to his *Calling*: Concerning the first, he complains of the nomberles diseases which are incident to every part of that Microcosm of Man, as also the various and violent distempers of the mind, with the stings of conscience, which brute Animals are not subject unto, &c. Touching the second, *viz.* his Country, he inveighs against the craggy swellings of it, the excesse of heat, and consequently the sterilities of it, which is such, that ther is not a competency of *bread* (which is the *staff* of life) for the twentieth man that breaths in it, &c. Touching the third, *viz.* His former *Calling*, he complains of the incertainties, the sordidnesse, and

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a kind of Atheism that it is subject unto, for while the *Physician* tampers so much with second causes, it brings him to a forgetfulness of the first, &c. But, Madame, I desire to try conclusions upon som nimbler and wittier creature than that lumpish mongrell, *Mule*.

Morpheus.

You shall be partaker of your desires presently, for I espy a *Fox* near that hedge who was a *Sardinian* Merchant, born in *Rugilia*, whom for his cunningness in negotiating, and for som Hocus-pocus and Mountebankish tricks I transformed to a *Fox*, who you know is the most politic, the wittiest and wilyest of all Quadrupedalls, wherof there are multitudes of examples; One time he cosen'd the *Crow*, who having got a morsell of green cheese, and being perch'd upon the bough of an Oak to eat it, a *Fox* perceiving it went under the tree, and stood gazing upon the *Crow*, saying, What a base lying thing is common fame, who saies that thou art a black ill-favour'd Bird? truly me thinks thou art the fairest that ever I saw, and couldst thou but sing as others do, thou deservest to be Queen of Birds; The *Crow* being tickled with these praises fell a opening her beak, so down fell the cheese, and the *Fox* made merry with it; But he was more wily with the *Wolf*, for a *Fox* having got into a Farmers yard, and skulking up and down in a Moon-shine night, ther being a well in the yard he step'd into it, and the reflex of the Moon being in the water, he thought it was a new cheese, thereupon he whip'd into one of the buckets, and down he went to feed upon it; Being in that plunge, it chanc'd that a *Wolf* came also skulking thereabouts for his prey, and looking into the well, the *Fox* cries out, O brother *Wolf*, here's most dainty chear, and ther's enough for us both; so the *Wolf* leaping into the other bucket drew up the *Fox*, who being got on the top, and he in the bottom of the well said, Farewell brother *Wolf*, and much good may the new cheese do unto you, so he got free, leaving another in his room; He was also too hard for that *Lion*, who is the King of Quadrupedalls,

pedalls, having put forth a Proclamation, that all horned beasts should give attendance at Court on such a day to a great Feast, (though his plot was to prey on them) the *Ass* meeting with a *Fox* said, Come let's go to Court to see the great shew; for if ther should be any danger we are free from it; in regard we have no horns, though sufficient ears; I, quoth the *Fox*, but if *the Lion saies that our ears be horns, they must be horns*; Moreover I have observ'd the tracks of many beasts going into the Lion's Cave but none comming back: This was onely *caution*, but it was a trick of wit that the *Fox* plaid with the *Eagle*, who having got one of his young Cubbs, and carried it to the top of a high tree where his nest was, to prey upon it, the *Fox* got a brand or two of fire and put it to the trunck of the tree, which to scar'd the *Eagle*, that he brought down the young Cubb and laid it in the place he found it; How commonly doth the *Fox* cosen both Huntsman and Dogg, when being pourſued he useth to get into a plowed field, and stretching himself all along in a furrow he often scapes, his skin and the earth being of a colour; Therfore you may make triall now upon a brute Animal that hath some sagacity and wit, as well as activity.

Peverius.

I will towards him; Signor *Fox*, you need not stare so much nor startle, for I am com neither to hunt you, nor hurt you any way, rather I am com upon a busines that will tend hugely to your advantage; But I desire first to be informed how you came to be transformed or deform'd rather, from the noble shape of *Man* to this grovling brutish figure.

Fox.

I was once a *Rugbian* Merchant, and born in that *proud City*, (for that's her Epithet above all other Cities) where, according to the proverb, ther are *Mountains without Wood, Seas without Fish, Men without Faith, and Women without Shame*; where also the *horned husbands are said to get their wifes with child a hundred miles off*; And being com hither upon a gallant ship, with

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a Cargazon of divers Commodities, I was transmuted to this shape you behold, for my over-cunning and cautelous dealings.

Pererius.

Well, have you a disposition to be redintegrated into your first *Beeing*, for Queen *Morphandra* hath bin pleased to promise me you shold be, if your will concur with my desire; Therfore tell me freely if you have a mind to see *Saturnia* again, your native soyle, the Mistresse of the world, the Source of all civility, the Nourse of tru nobleness and vertu, the prime Propagatresse of Religion and Learning; Where *Nature* hath her chiefest Magazins of Silk, *Bacchus* his Inner-cellars of sweet Wines, *Flora* her prime Garden of Flowers, and *Pomona* her principall Orchard of Fruits; where *Pandora* hath her choisest Residence, *Policy* hath her chiefest School, where *Arms* and *Arts* have their chiefest Academy; Have you a desire to be transported to this your dainty and dear Country, and put on the habit and habitudes of Man again?

Fox.

Truly no, for here I live in a better *Country*, in a better *Condition*, and in better *Company*, then I did in *Saturnia*.

Pererius.

Do not deceive your self, for you will never be able to prove that, though you had all the Logic that ever *Athens* taught.

Fox.

Touching the first, wheras you magnifie *Saturnia* so much for her fertility, let me tell you, that to my knowledg ther be divers parts of her so barren and desolat, that you shall not meet with a house in twenty miles riding; *Rugilia*, that part wherin I came first into the world, may be call'd nothing else but a Conventicle of Rocks and Craggs; In som places you may see three Marquisses on one tree gathering Figgs to keep them from starving: They bragg of a River that hath Junkets in her, som Comfits, som Plumms, som Cinnamon, but these Junkets are but white stones

bearing the shape of all these; Ther's no Country hath more *Tempests*, more Tremblings and Earthquakes, wherof ther have been very lately such formidable examples of utter desolation and subversion of twenty Towns; There is part of the Country which is under a perpetual shadowy darknesse or *adumbration*, whence the whole Province takes its denomination; Ther's no Clime under the convex of Heven where Meteors and falgurations are more impetuous and violent.

Touching the second, which was my former *Condition*, ther's a thing called *Conscience* which us'd to tyrannize and torture me when I was a *Man*, I often found within me a gnawing worm, I often felt sore stings, sore pricks, and remorses of the said Conscience, which the Theologues call *Syntereſis*, that ever and anon did discompose the quietude of my thoughts, and disturb me in my gaining profession; But in this state I am free from such perplexities, for now, though I suck the blood of twenty Geese a day, and destroy whole roosts of Hens, the thing call'd *Conscience* never troubles me. Moreover, besides this rack of Conscience; ther is a vice call'd *Covetousnes* that *Man* is subject unto, and when all other vices grow old in him, this vice growes younger and younger. I remember I was slavishly addicted hereunto, I would have flayed a louse could I have made benefit of her skin, but now I am free from that sordid vice, from that kind of idolatry, for according to the saying, he is the worse Idolater who adores Gold, for he may be said therby to worship the Devil, for *Pluto* is the god of Riches; In the shape I bear, I covet no more but what wil satisfie nature only: Ther is another cursed and cruciatory humor call'd *Jealousie* which much afflicts Mankind, and it reigns more amongst that Nation I was once of than among any other; Jealousie among the thoughts is like Batts among birds, it doth mightily discompose the whole inward man, and disturb the tranquillity of his mind, nay it hurls him often upon deperat and bloody attempts.

Touching

Touching the third, which is *Company*, I have now far better, conversing with these innocuous and simple Animals. The society of men is much more dangerous, specially of my quondam *Country-men*, for upon any occasion of distast one is in danger of a *Saturnian* Figg, or to be poyson'd by the smoak of a candle, by the suavity of a flower, or by a glove or handkerchief; For four or five Duckets reward, one may be master of any man's life in som places of *Saturnia*, for he will find a mercenary instrument to murther any body; Add hereunto, that my Country-men are full of revenge, and vindicatif in the highest degree, they will seldom suffer one to do them a second wrong, but dispatch him away to the other world, which is the occasion of a saying, *Take heed of a slow Foe in Saturnia, and of a sudden Friend in Artonia*; I could give you many examples hereof, but I will produce onely two; In *Marcopolis*, the greatest *Mart* of the Western world, (though two of her chiefest be but *brittle* Commodities, *viz.* *Lasses* and *Glasses*) ther were two rich Merchants who had been partners a long time, it chanced that one of them knowing the other to be over familiar with his wife, he dissembled his passion a great while, till his thoughts had contriv'd and concluded a revenge upon him, so he solemnly invited his partner to a Feast, and after dinner he led him to a Garden that he had by the Sea-side, being there alone together he brought him to an Arbor, where among divers other rarities ther was a curious new large Chair made with such artifice, that when one had put himself to sit in it, ther were certain gins and vices wold suddenly rise up and clasp in his body both arms and thighs; His Partner being thus lockt fast in the Chair, he presently gaggs him, and having lockt the Garden dore, he drew a great double-edg'd knife, and being upon the point of stabbing him, the Partner said, Oh be not so inhuman and barbarously cruell as to kill me before confession, therfore have som commiseration on my soul; Well, replied the murtherer, if thou wilt do one thing, I may spare thee thy life, which

which is, If thou wilt defie the holy Trinity, and renounce all hopes of salvation in it, &c. The Partner (in hopes of future repentance to expiat his offence) repeated those words three times, and the third time as soon as he had done repeating them, he stabb'd him in the breast, and cleft his heart in two, and so threw his body into the Sea to make food for Hadocks; But a while after his body being retrieved and taken up in a fisher-net just under that wall, the murther was discover'd, and the murtherer being put upon the Strapado he confessed all, and going up the Gibbe to be executed, he broke out into a great fit of laughter; His ghostly Father and Confessor telling him, that he was now going to give account of that horrid murther he had committed before the great Judge of the world, therfore that passion of laughter did not becom him; Oh, said he, whensoever I think upon that full revenge I had of that villain, my heart danceth within me for joy, for *I was not onely reveng'd upon his body but also upon his soul*, in which humor he breath'd his last.

Another was as bloody, if not more; In the antient City of *Cerano*, ther was a Prince who left three sons behind him, *Conradus*, *Cæsar*, and *Alexander*; *Conradus* was us'd to come from his palace in the Country to his Castle in *Cerano*, where he had appointed a Governour, and a Garrison of souldiers; the Governor having a comly Lady to his wife, the young Prince was struck in love with her, and at last enjoyed her; The Governour having knowledge therof did meditat upon a revenge, therupon he sent to *Conradus* (his Lord and Master) that he had lately discover'd two or three wild *Boars* in the Forest of *Cerano*, therfore if his Highnesse would please to com thither together with his two brothers, ther wold be very Princely sport for them, and he wold prepare all things ready for the Game; Hereupon the young Prince and his second Brother comming thither expressly for that sport, it chanced that *Alexander* the youngest brother was then out of the way; So the Governour

vernor of the Castle having provided a plentifull Supper for the two Princes and their Retinue, being both gone to bed, he calls his Officers together, and told them, Gentlemen, what does he deserve, who for many good services and hospitalities done unto him, doth in lieu of thanks abuse ones wife, and defiles his bed? They all cried out, He deserves death: Truly Gentlemen, thus hath Prince *Conradus* us'd me; They cried out again, Let him die, and we will stick unto you, and be faithfull; So the Governor taking som of those Officers with him in the dead of night, they broke suddenly into the chamber where *Conradus* was asleep, and heaving up the bed-cloaths, they first cut off his privy-members, then they chop'd off his head, then they quarter'd his body, and strewed them up and down the chamber; So all was hush'd that night; Prince *Cæsar* comming to wait on his Brother the next morning, the Governor usher'd him in, and seeing his Brother's head bleeding on the window, and his limbs scatter'd up and down the room, he said, Oh! is this the wild Boar you writ to him of? Yes, said the Governour, and I remember I writ of two or three; Heroupon he was also knock'd down, and us'd in the same manner. The Tragedy being acted thus far, he takes his Officers, and going upon the Castle walls, he sent to speak with the Syndic and Burgesses of the Town, unto whom he made a Speech, that they had been a long time in servitude or a kind of slavery to *Conradus* and that Family, and now ther was a fair opportunity offered for them to redeem their liberties, for he had *Conradus* and his Brother in his custody, and the Officers with the rest of the Garrison were inclin'd to do them away, if the Town wold joyn with them; But the Town shewing an aversnes, or rather a detestation of such disloyalty and treason, sent to Prince *Alexander* the youngest Brother, and the Citizens of *Cesano* joyning with the forces he brought with him to expiat his Brother's bloods, they beleaguer the Castle round; Therupon the Governor taking his wife and children with him

to the top of the highest Turret, he first threw down headlong his wife, then his three children, and last of all he precipitates himself, and so the Tragedy ended.

Reflexions.

A Tragedy indeed, and one of the direfullest that ever I heard of; It must be granted, that the *Saturnian* spirit is much bent upon revenges, he is in the extreams commonly, *Quod vult valde vult, quod odit valde odit*, virtues and vices are there in the Superlative degree: But truly if the vertues and vices of that noble Nation were weighed in a ballance, I am confident the first wold out-poise the second, for ther might be more instances of actions of high vertu produced, then of vice; I will make mention of one, and that a very modern one, and no Romance; Ther was in the antient Amphisheatricall City of *Rovena* a young Marquis, who fell desperatly in love with a Merchant's wife, he courted her a long time but could not prevail, at last, the Merchant having a *Villa* or Country-house, whither he was gone a while for divertisment, the Marquis went a Hawking therabouts one day, and letting his Hawk fly of purpose into the Merchant's Orchard, he and his men rid luring after her, and retrieved her in the Orchard where the Marquis himself was entred, having obtain'd leave before; The Hawk being found, the Merchant invites the Marquis to a Treatment, where his wife was present, and very officious to please; Being departed, she asks her husband who he was? He answer'd, 'Tis the Marquis of such a place, one of the gallantest and most hopefull young Noblemen in all *Saturnia*, a person full of transcendent parts and high perfections, &c. These praises making deep impressions in his wife, and the Marquis pursuing still his designs, he at last prevailed, and being admitted to her chamber by a back Garden-door, he found her a bed, and in a fit posture to receive him; so unbracing himself he go to her, and having put off his doublet, she told him smilingly, Do you know whom you may

thank

thank most for this courtesie? It is my husband, who after the late Treatment you had, fell a long time into such high commendations of you, that I never heard him speak so nobly of any: The Marquis being put to a sudden stand hereby, and struck with a kind of astonishment, put on his doublet again and his cloak, saying, Shall I abuse so worthy a friend, and such noble affections? No, I will die first; So taking his leave of the Lady in civill and thankfull posture, he departed the same way he was let in, and never attempted her again.

Fox.

Truly it cannot be denied, but this was a most signall example of continence, and no lesse of gratitude, to restrain himself so in the height of such a lust.

Pererius.

Well, will you conform your self to my advice, and turn Man, and Merchant, to converse again with such a noble Nation, a Nation that may prescribe rules of prudence and *policy* to all Mankind?

Fox.

Sir, you speak of Policy, ther is no tru policy practised now adaies in the world, it is degenerated together with the nature of man into subtlety and crafts; If ther be any left 'tis in *Machopolis*, where ther are the truest Patriots and most public Souls that I have known remaining amongst men, otherwise she had never been able to tugg so long with the huge *Tomanto Empire*, and other the greatest Potentats upon earth; Yet sometimes she hath us'd to sow such another *Tail as mine* to her *Lions skin*, and proceed by craft as well as by strength; Now, though *Policy* and *Craft* agree in their *Ends*, yet they differ in the *Means* conducing to their Ends; The one proceeds by honourable and gallant manly waies to attain her ends, the other by dishonourable and base subdolous ways, she cares not what Oaths she swallows and breaks afterwards, she cares not what lies, fears, and jealousies she creates to amuse the silly vulgar, and thereby to incite them to Arms and Rebellion, for tearing the bowells

bowells of their own Country, and to loose all allegiance to their naturall Prince? She makes no scruple or conscience to make *Religion* her Mantle to palliat all her designs, and by a horrid kind of prophanenes and blasphemy to make God Almighty the Author of all Rebellions and Sedition? As was lately practised in *Gherisma* more then in any other Country that ever was under the cope of Heven; And now ther's a company of poor Sir politic Woodbies or Wise-akers, that wold put a *Cats head upon a Lions neck*, they wold make a petty *Common-wealth* such as that of *Hydraulia*, of that antient spacious Monarchy with the Crowns thereunto annexed, Kingdoms which have lasted thousands of years without any *Interregnums* at all till now; And observable it is, that among other *benefits* (or *plagues* rather) which *Gherisma* hath received from *Hydraulia* for raising her first to a *Common-wealth* from obedience to her hereditary Prince, one is, that she hath poysoned *Gherisma* in her *Policy* as well as in her *Religion*; For now she hath the fate to have such Wise-akers in Government that can see afar off no farther then to the tips of their noses; They wold take down the *Royal Saddle, and clap a pair of Panniers on Gherisma's back*, never looking forward what will follow, *viz.* an everlasting Warr; Nor do they fall to any account what a disparagement it will be, that so large and noble a Kingdom shold be cast into so petty a mould as that of *Hydraulia*; who is above thirty times inferiour to *Gherisma* in extent of Territory, and more then forty times in point of Plenty.

Pererius.

It is a clear truth what you affirm, that tru Policy is much sophisticated in this latter age, and touching the hints you give of *Gherisma* in point of Government, and the present designes that are afoot to transverse it, I know the Country full well; It may be a feasable thing to turn the great City *Polibaima* to a kind of Common-wealth, for she hath smelt a great while of a *Hans* in regard of her many Corporations, which may be said to be petty Republiques of themselfs; but

but for *Gheriona* her self, it will be a hard confused task to reduce her to such a Government, it being incompatible both with the Genius of the People, the Posture of the Country, and Politicall Constitutions established there for so many Ages; They who make inspections into the influxes and vertu of Heavenly Bodies, find, that *Mars* is the Planet predominant over *Gheriona*, and 'tis observed, that where he predominats, that Clime and Country is fit for no other Government than Monarchall; Whereas those Countries where the *Moon* is predominant, as *Martopolis* and others, are naturally fittest to be made *Republiques*; Therefore let those men, who have now the vogue of Power and Counsell in *Gheriona*, beat their brains never so much, let them screw up their wits, and stretch all the policy they have as far as possibly they can, yet they will never be able to constitute a lasting durable Government, or settle a firm and generall Peace without a *King*, that kind of Supream Officer is congeniall with the Nation it self, which will never be fixed till then; Therfore, as I said before, let those men who are now upon the Stage of Power, winde up their wits as high as they can, without this they will be still at a losse, their consultations will be like a skein of ravell'd silk, they will be in a labyrinth of confusions, and the end of one will be still the beginning of another.

Now, ther is no *Art* so incertain, so subject to difficulties, as the *Art for Man to rule Man*; Ther be many poor Scioliſts in *Gheriona*, who of late years have shot at rovers in prescribing Rules of Government, they take the ashes of the *Judaicall*, the *Greek*, and *Roman* Common-wealths to apply them to the present times, wheras those Nations were of another temper, of other Religions, and consequently of other kind of Intellectualls, and differing Idæas to the present Age; They should rather produce examples from *Gheriona's* own Historians, which wold be far more suitable; But go to the chiefest Politians, Antient or Modern, that ever writ of Governments, you will find all their opinions

concenter in this point, That ther is no Government which hath a nearer analogy with that of Heven, that is more lasting upon earth, that is more regular, or that hath any certain principles, but *Monarchy*; That great Chair-man or Grandee among Philosophers, *Aristotle*, in his Politiques, upon which ther is such a world of Comments, speaks of sundry species of Governments, as *Aristocracy*, *Democracy*, *Oligarchy*, and *Stratocracy*, but he puts no Rules for any, onely he hath this assertion, that *Aristocracy* or *Optimacy* allows no *Artificer or Mechanick to be a Cittizen or Counsellor*; Much of his discourse is of the first Founders of Common-wealths, then he proceeds to correct the errors of Common-wealths, before he tells us what a Common-wealth is; Moreover, in handling the kinds of Government in generall, he flies forward and backward in a disorderly way, but when he descends to particular forms, he is full, not onely of confusion, but contradictions and inconstancies to himself; In som places he seems to deny any naturall *Right*, much more any *Majesty* to be in the *People*, whom *he holds to be little inferiour to Beasts*; Wheras else-where he affordeth a liberty to every City to set up what Government they please, either by Force or Craft, which in effect is to allow the Peeple to do what they list, if they be able. Now this high-reaching Philosopher cannot much be censured for roving up and down in so incertain a subject, it being impossible for any human brain to prescribe any infallible universall Rules for Government, that may quadrat with the nature of all Climes and Seasons, and be appliable to the humors of all Peeple; Other Sciences have Demonstrations, and undeniable Principles, but the Art of Government hath no such Maxims, in regard of a thousand sort of contingencies that attend human negotiations, as also for the various dispositions of peeple, som Nations are so fiery mouth'd, that they must be ridd with a Bitt, if not with a Curb and Martingale, but a small Bridle will serve others, nor are the same Constitutions fit for a *Continent* that are proper

for an *Iland*, nor those of a *Maritim* Continent to for a *Mediterranean* Country, who know not what salt-water is.

Fox.

Touching those modern Smatterers in Policy you speak of, the times abound with such, such that while they take upon them to give Precepts for Government, they amuse the Reader with Universalls, (and commonly ther is deceit in Universalls,) or rather they lead him to a labyrinth of distinctions, wherby they render the Art of rasing Mun to be more difficult and distracted, then it is in its own nature; But, under favour, the main cause that ther are such difficulties and incertitudes in prescribing generall Rules to govern the Human Creture, is the perturbances of his mind, his variety of humors, his seditious disposition, his inconstancies, and an itching still after innovations; And herein are *Irrationall* Animals are more obedient, more gentle, and docile; But touching the policy you mention, ther be som certain Maxims that may extend to the whole masse of Mankind in point of Government; One is, That the common people be kept still in such an awe, that they may not have any power to rise up in Arms, or be sharers in the Government, and so be their own Caterers to chuse what Laws they please; Secondly, That ther be a visible standing effectif military strength still in being, to keep them in such an awe, as well to *curb* them as to *conserve* them; It being the greatest Solœcism that can be in Government, to rely meerly upon the affections of the *People*, in regard there is not such a wavering windy thing, nor such an humorsom crosse-grain'd Animal as the common People, ther is not such a Tyrant in the world if once he get on Horse-back; And all Authors that have pretended any thing to policy, either old or new, affirm so much in their Writings; If the Governour in chief hath not such a constant visible Power, and moveable upon all occasions, the common People will use him as the Froggs in the Fable us'd the Logg of wood

whom

whom *Jupiter*, at their importunity, had dropt down among them for their King, to whom they stood a while in som awe and dread, but afterwards finding no motion in him, they leapt and skipt upon him in contempt and derision. There is another certain principle of policy, That public Traitors and Rebells to their Prince and Country shold be dispatched to the other world without mercy, for if they be but half punished, they will like Snakes get and cling together again, therfore 'tis a good rule, and that may be a proverb hereafter,

A Rebell and mad Dogg knock in the head,
They will not bite when they are dead.

Pererius.

Had you not told me before, yet I shold have judg'd you a *Saturnian* by the wisdom of your Discours, your Compatriots being accounted the prudentest men upon earth; for whereas others are said to be wise after the Act, others in the Act, you are said to be wise before, in, and after the Act; Moreover, whereas the *Arcadian* is said to be wiser than he seems to be, the *Tumonian* not to be so wise as he seems, the *Saturnian* is wise, and seems to be so; Therfore will you return to that noble Country, and becom Man and *Merchant* again? of which profession ther are Princes in your Country, you well know.

Fox.

Ther are so, yet I enjoy my self more contentedly in this shape and species, I have now a more constant health, and if I find my self illish at any time, which is seldom, I eat a little of the gumm of that Pine-tree and it cures me; But I am nothing so subject to distempers of *body* or *mind* in this condition. Touching the first, when Nature hath finished her course in me, I will leave it for a Legacy to my friends, for 'tis good and medicinall for many uses; my *Brain* is good against the *Falling-sickness*; my *Blood* against the *Stone*, and the *Cramps* my *Gall* instill'd with Oyle takes away the

the *pain in the ears*; my *Toung* worn in a chain is good for all diseases in the *Eyes*; my *Fatt* healeth the *Alopecia*, or falling off of the hair; my *Lights*, *Liver*, and *Genitalls* are good against the *Spleen*; my very *Dung* pounded with Vinegar is a certain cure against the *Leprosie*; my *Milt* is good against *Tumors*; and touching my *Skin*, which is so much valued by the faireſt Beauties, I will bequeath it to the admired Queen *Morphandra* to make her a Muff, as a small Heriot for her protection of me under her Dominion.

Θεολογία.

The Seventh Section.

A Dialog'twixt Morphandra, Pererius, *and a* Boar, *wherin ther are various Discourses, and particularly of the rare* Sympatheticall Powder *that is lately found out, which works sudden and certain Cures without any topicall application of Medicines to the part affected, &c.*

Morphandra, Pererius, *and a* Boar.

Morphandra.

HOw came you off from that cunning *Merchant* you dealt withall last? hath he accepted of the Bill of *Exchange* you presented unto him?

Pererius.

Truly, Madame, I may say, according to the homely proverb, that I have received a *flap with a Fox tail*, he hath plaid the cunning Sophister with me, he hath protested against that Bill of *Exchange*, nor will he upon any tearms resume his former shape, but retain that which he hath, alledging that he is now free from those stings of *conscience*, from those corroding

black *jealousies*, from that *vindicatif* humor wherunto Mankind is subject, specially those of his *Nature*, with other molestations of mind; He saith, that in this feature he is also more healthfull; He braggs likewise how many medicinall vertues are in his body after its dissolution from the sensitive soul, and how much his skin is valued amongst the fairest Ladies, which he intends to bequeath as a Legacy to your Majesty to make your Muffs of when he hath payed Nature the last debt; And truly, Madame, by his acute answers and replies, I found that he had the full use of the faculty of *human Reson*, though appearing in that brutish shape, which makes me more and more admire your power.

Morphandra.

This power the great Architect of the world hath given me, I derive this prerogative meerly from Him, not, as I intimated to you before, from any compact or consultation with ill Spirits, although the flat and shallow-braind vulgar think I do it so, by Magicall and Negromantic means.

Peregrinus.

I know full well, Madame, the ignorance, or rather insufficity of the common people to be such, that when they find any extraordinary effects produc'd, transcending the ordinary course of nature, they are presently struck with such an admiration, that they think those effects to be done by the work of the Devill, though they are operated by strength of Art, and by connexion of naturall Agents and Patients properly apply'd, as of late years there is found out a *Sympatheticall* cure of wounds at a distance, without any reall application of medicines to the part affected, which kind of fanation they hold to be made by some diabolicall compact, though *reverà* 'tis performed by such ways that do truly agree with the due course of nature, by which she constantly works.

Morphandra.

I pray be pleas'd to impart unto me the mode and manner of that kind of cure, for though it be not

Magicall,

Magicall, it must needs be a great mysterious thing.

Pererius.

Madame, I shall most willingly comply with your commands herein; Touching the Sympatheticall Powder or Medicine it self, It is made of a Zaphyrian azurd salt, calcind by *Solar* fire into a *Lunar* complexion, operating principally when the Sun is in the two celestiall Signes of *Leo* and *Cancer*; But, Madame, before I can make the thing truly understood, I must lay down som universall Laws or Maxims of nature; First, it is tru without controul, that all actions and motions are performed by Atoms or small invisible bodies, moving to and fro after a different manner proportionable to their severall figures, all naturall things operat thus, and not by I know not what Qualities or Accidents, which have onely a notionall subsistence, and no reall being but as they inhære in the substance; Secondly, ther is a perpetuall constant expiration of such *Atoms* from all naturall bodies, caus'd by a compression of other circumambient and neighbouring bodies, driving the parts closer together, or else by the motion of other *Atoms* crowding into the foraminous parts of that body, interrupting as it were the quietude of the former inmates, and thrusting them out to wander in the air till they meet with som other body where they may get rest; This effluvium or emanation of *Atoms* by help of autopticall Glasses, have bin sensibly discerned to flow from the Load-stone and other bodies, whose pores are more plentifull, in form of a kind of mist; In bodies that are actually hot this atomicall expiration is sensibly perceptible by the smell, specially to cretures of an acuter sense, for the Atoms hovering in the circumambient air, or upon the ground, are sure guides to the Grey-hound while he pourstues the Chace, as if the hunted creture were continually in his sight; These expiring Atoms are also as sensibly discover'd by weight, it being experimentally found, that those *Jockies* who use to run Horse-races can make themselfs lighter by many pounds weight in a day or two, which

which proceeds by this insensible emission of Atoms; Secondly, it is to be observ'd, that these atomicall bodies are not of one figure, nor of one grossnesse or magnitude, som being so slender and subtle that they admit of no opposition, but continu their course through all Mediums, and whatever may be seen to stop them in their journey cannot be discerned but by their effects, such are the contagious Atoms of bodies infected with the Pest, or other taking-diseases, which are not onely imparted to others by lurking in the Visitant's cloths, but being scattered in the air are transported to remote places and persons, on whom they exercise their tyranny, not discover'd till they break out into open violence; Other Atoms are grosser, and cannot so easily passe by, but are driven back, and forced from their intended voyage, and somtimes driven into the pory parts of other bodies against their wills; Such Atoms are apprehended by our senses, as heat, cold, color, smells, putrefactions, &c. which use to move more slowly than others; Som are so corpulent and strong that they remove fix'd and solid bodies out of their stations, as the *wind*, and many others, that are driven to and fro by the impetuosity therof, and forced therby to change their places; These Atoms are in a manner so palpable, that we must needs confesse their reall Beeing and activity; Thirdly, it is another undeniable truth, that all bodies desire rest, and wold still dwell in their own proper stations if they were not ejected by an intruder; for *Rest* is the appetite of all naturall bodies, because 'tis the mother of union; Now, ther are som places more fit than others for the receiving and retaining of the said Atoms, wherin they may lodg more conveniently, and acquiesce a longer time, this proceeds from the fashion and form of the pores wherin they are intromitted, which are proportionable and more agreeing with the figures of the Atoms which are of divers shapes, for som are angular, som cylindricall, som are branch'd, som smooth, others are sharp and rough; Ther are in most bodies

pores

pores agreeable to these various figures, insomuch that every naturall body is apt and ready to admit such Atoms that are cognate and proportionable to their pores, and to exclude others; Now no Atoms acquiesce any where but in such proportionat pores, they may be driven into other bodies, or they may accompany other Atoms into pores that do not exactly quadrat with their figures, but cannot take any long repose there, being still extruded by those that do better fill the place, and correspond with the capacity and proportion of those pores, whence ariseth a naturall propension and tendency towards those bodies where such pores are found; Nor can those Atoms which are not suitable to the pores wherein they are, stay there quietly, but they are still dislodg'd and shoulder'd out, or pressed to give room to those Atoms whose figures challenge a right to those pores; Insomuch that it may be said, ther is a kind of perpetuall warr twixt those Atoms that are proportionat and proper to the pores they are lodg'd in, and those which usurp them; For to have perfect rest in a place, and to claim a naturall right unto it, ther must be a cognation twixt the atom and the pore which may be call'd *Sympathy*, such as are all magneticall and attractive motions; Fourthly, no distance hinders the motion of these Atoms towards their naturall cognate places, towards which they are perpetually travelling, and the nearer they approach to their desired home, the swifter their motion is, and the lesse resistance they find in their journey.

These prolegomena or generall notions being premis'd, I com now to the operative vertue of the *Sympatheticall Powder*, which as I describ'd it before, is made of a Zaphyrian salt, calcind by a celestiall fire, operating in *Leo* and *Cancer* into a *Lunar* complexion, as the learned Doctor *H.* hath it, who discourseth like a true Philosopher of these notions; The heat ther of must be such, that it may draw out all adventitious moysture, having it intensly dry, and in this condition it must be kept, for if it chance to meet with any humidity it

loseth its energy, and must to the sunnerall furnace again; It must be also but a competent heat, for by excesse of heat all the volatile parts and finest atoms which onely work the cure, will be evaporated, and onely the grosser saline parts remain, which neither can be rays'd to accompany the atoms of the extravenated blood, nor if they could would they cure, but by their sharper angles grate the orifices of the capillary veins, and so procure an efflux of blood, and not a consolidation of the wound.

Morphandra.

Noble Prince, these are high Philosophicall Notions that you discourse of, but now that you have spoken of the substance of this rare Medicament, how must it be apply'd?

Pererius.

The manner of applying it is in this manner, The blood or bloody matter being taken from the wound on a cloth, or remaining still on the wounding instrument, must be lightly covered over with this powder, kept very dry, and afterwards wrapp'd up close from the air, and so preserved in a temperat heat, it must also be kept clean, and clos'd up with neat linnen to fence it from cold, for cold hinders the expiration and breathing forth of the balsamicall Atoms, which should drain forth the superfluous humidity, and restrain the efflux of blood; Now, the greatest rarenes of this *Sympatheticall Powder* is, that by a *virtuall contact* it heals at a distance by the intercourse of the Atoms proceeding from the extravenated blood of the Patient, which Atoms like so many lively spirits glide through the aire, and never rest till they come to their desired home, where being gladly entertained, they find an easie entrance at the cognate pores, and proportionat pores of the wound. Being admitted there they fall to work, and first, they dilate the superfluous humid parts, and make them fit to be expell'd, then by their more then ordinary astrictive power they shrink together the pores, and squeezing out that noxious corrupt humidity, glew together the dis-

united parts, and to cicatrize and cure: And truly, Madame, I could produce diverse pregnant examples of those that were healed by the atomicall energy of this Sympatheticall powder, but I desire one may serve for all; Ther was a knowing Captain who made often use of it, and two of his Officers having drawn blood one of another in a Duell, he got their bloodied Swords and applied his balsamicall Powder, so in lesse then 24 hours they were almost cur'd; But the Captain understanding that their animosities were such, that they were resolved to fight again, he hung the balsam'd bloodied Swords out at his window all night, so comming the next morning to visit his Patients, they told him that they were in cruell pain all night long; And so you shall be still, quoth the Captain, untill you be perfect friends, for I hear that you will fight again; So having made them shake hands, and perfectly reconcil'd them, he cur'd both in a very short time.

Morphandra.

I acknowledge it a singular favour, most gallant Prince, that you have made me understand this great Secret, and the naturall causes thereof, though the common people, who use to condemn all they understand not, and whereunto their short capacities cannot reach, for *Magicall*. But, if you persist in your desires to convert any of these metamorphos'd Animals, and proceed further in your attempts, I spy amongst those Trees a *Boar* who was once an *Athenian* Count, whom for his debauchments and intemperancies I transmuted to that shape; you may try what you can do upon him.

Peverini.

I will, by the continuance of your noble favor, make towards him; Miserable metamorphos'd Creature! how much do I relent the condition you are now in in comparison of the former! for I understand by Queen *Morphandra* that you were before not onely a Man, but a personage of high account in *Arcania*, that masculine and generous brave Country, which

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is so full of large flourishing Provinces, of opulent fair Cities and famous *Marts*, so full of magnificent Palaces, of Mines of Treasure, of fruitfull Orchards, of fragrant Gardens and fat Fields, of navigable Rivers; so full of illustrious Families that can extract their pedigrees thousands of years past; so ful of great Princes, wherwith *Aetonia* may be said to shine as the Firmament with coruscant Starrs, and the Septemvirat of Cæsarean Electors are as the seven Planets; Are you contented to return to so gallant a Country, to resume the figure of that noble personage you represented when you were Man, and live again under *Cæsar* the Prince paramount of all others? If you have a disposition to it, Queen *Morphandra* hath promised me to transmute you, and I have an accommodation for your transport; Therfore will you shake off that wild savage shape, and becom Man again?

Boar.

Savage! Truly, Sir, I think *Man* is far more savage and cruell, for the wildest of our Species will not strike at *Man* till *Man* hath begun first with him, and wounded him, and all *Huntsmen* will tell you so; But I could produce many horrid examples of the cruelty and truculency of *Man*, and of my quondam Conterraneans in particular, but let this serve for all; It chanced ther was one that bore malice to a woman great with child, he watching his opportunity found her alone spinning in her house, he first cuts her throat, then ripps up her womb, takes out the Embryo and carries it to the back side where ther was a Sow ready to Farrow, he kills also the Sow, ripps up her belly, and takin g out the pigs, puts the child of the murther'd woman in their room, then he took the piggs and puts them in the womans belly, and so sow'd it up, *prob scelus.*

Touching the high Encomiums you give of *Aetonia*, 'tis tru, that she was in former times a gallant piece of the Continent, but now she is pitifully impair'd and degenerated from what she was: Ther was a *Count* there who prov'd most unfortunat both to his

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own Country and to himself, who aiming at a Crown made warr against *Cæsar*, to whom he ow'd allegiance; And to abett his cause he brought in forrein Princes for his Confederats, and so kindled a destructive lingring Warr in the bowells of his own Country, which for thirty years together did so haraſſe her, that to this day she is scarce come to her self: Among others, he introduc'd a hungry Northern King who did her a world of mischief, whose Successor keeps firm footing there still, and whiles the *Cyprian* hath an acre of land in *Aetonia*, she will never be in a durable secure peace; Touching the multitude of illustrious Families that are in *Aetonia*, most of them may be said to be but *mongrell* Princes, for in the forenoon they are *Ecclesiasticks*, (having raised themselfs out of the ruines of the Church) and in the afternoon they are *Laicks* and *Seculars*; Now, those variety of Princes are rather a weakneſse then a strength to *Aetonia*, as may be inferred out of that witty Emblem which the *Tomanto* Emperor's Embaſſadors made, being present at the election of one of the *Aetonian Cæsars*, who obſerving what great Princes attended him that day, whereof he was told that some of them could raiſe an Army of themselfs if need requir'd; The Ambaſſadour smilingly said, That he doubted not of the puiſſance of *Aetonia*, but it might be said, that the Minds, Counsells, and Actions of the *Aetonians* were like a great Beast with many Heads and Tails, who being in case of necessity to paſſe through a hedge, and every Head seeking to find a severall hole to get thorough, they were a hinderance one to the other, every Head drawing after his own fancy, and so hazarded the destruction of all the Heads and Tails; But the *Tomanto* Empire was like a Beast that had multitude of Tails, but one Head that govern'd all the Body, which Head being to get through any paſſage, all the Tayls follow him in an exact obedience without any confuſion of differing fancies or clashing of opinions.

Touching that *Cæsar* you speak of, whom you wold

make Prince Paramount of all others in point of Majesty and Might, it cannot be denied but that the *Imperiall Eagle*, when he was at the highest pitch of power, might be said to have spread his Wings over all the then habitable Earth, he fixed his Talons upon the banks of *Euphrates* Eastward, upon the *Nile* Southward, and he had all the known *Western* world within his pounces; His annuall Revenues were then computed at a hundred and fifty Millions, wherof the Salary of the Legionary Soldiers amounted to twenty Millions; But that glorious Empire, that mighty Gianteſſe, is now shrunck up and shrivell'd into a Pigmey's skin, insomuch that the present *Cæsar* may be said to have onely one of the old Eagle's feathers in his cap: He who was us'd to make the greatest Potentats pay homage unto him, is now us'd to be baffled by every petty Companion.

Pererius.

Such is the pleasure of the All-ruling *Providence*, with whom the greatest Kingdoms upon Earth are but as so many kettle-pins, which he tips down when he pleases, 'tis He who transvolves Empires, tumbles down Monarchies, and cantonizeth them into petty Common-wealths, whereunto the Philosopher seem'd to allude, when being ask'd what *Jupiter* did in Heven, he answer'd, *Magnas Ollas frangit, & ex fractis earum parvulas componit*; He breaks great Pots, and of their fragments makes little pitchers; This shews the brittlenes, the lubricity, and unfixednes of all sublunary things, as well Politicall as Naturall, so that to find out a tru stability and permanence, we must travell beyond *Trismegistus*'s Circle, and seek it in the other world: But let not this alienat your affections to visit again your own Country in human shape, and return to your Religion, wherby when this mortall life is ended you may gain Eternity.

Boar.

Religion! truly ther's scarce any left in *Aetonia*, for since the time of *Therlu*, who being fallen into a lustfull love with an Abadesse, unfrock'd himself, and made

made Religion his Macarell to enjoy her; I say, since that time, the *Artonian* fancy was never so greedy after new fashions in *Apparell*, as the *Aetonians high and low* do daily thirst after *new-fangled opinions* in matters of *Religion*, both in point of Doctrine and Discipline.

Add hereunto, that ther is a bosom peculiar vice *Aetonia* is addicted unto, which is *Intemperance*, wherwith she hath infected most of her neighbours; The *Hydraulian* can tell you, that the immoderat use of drink came tumbling down upon her from *Aetonia* like a huge, and a furious rapid Torrent, whence it found passage over with wind in poop to *Gheriona* (and her subordinat Kingdoms) which is as good at it being of an *Aetonian* race originally, and therfore apt to imitat; Nay, as they say, as the *Gherionian* is good *Inventis addere*, to improve any new thing, so they go beyond the *Aetonians* herein, for whereas *they* use to pelt the brain with small shot, the *Gherionian* doth storm it with great Cannons, and huge carowses, for he, when he is at it, doth not sip and drink by halfs, or demur upon it by pauses, as the *Aetonian* doth, or by eating som salt *quelque chose* between, but he deals in sheer liquor, and is quickly at the bottom of his cup without any intervening talk; Yet the *Aetonian* carrieth still the report to a Proverb: Hereupon they use to characterise the *Aetonian* to be an Animal that can drink more then he can carry, and who useth to barrell up more than he can broach in point of knowledg, because commonly he useth to have in him more than he can utter.

Pererius.

It seems very strange to me that you shold thus vilifie your own Country, and traduce so goodly and high-built a Nation as the *Aetonian* is.

Boar.

'Tis tru, they are bulky & built high enough, but it is observ'd, that tall men are like fabriques four or five stories high, where the garret or upper room is worst furnished, you may guesse at my meaning; Moreover,

magnitude

magnitude is not the measure of worth, If the *Aetonians* wit and valour had been futable to their outward balks, the *Tomanto* Emperor had not carried away so many Territories from them, which mighty Emperour hath grown so powerfull by the *Divisions*, and so fortunat by the *Vices* of *Aetonia*.

Pererius.

Come, come, shake off those hilpid staring brissles, and fordid skin; that useth to tumble in *sloughs* and mire, and return to your own noble Country, your Kindred, and that high Quality you were of formerly, for in the condition you now stand, you are, like our base Miters, good for nothing till you are dead.

Boar.

It is a great truth, and when we are dead ther's nothing that's bad in us but our Excrements, which also though, in regard of the sharpnes therof, they be not good for compost to fertilize the Earth, yet they are found good for divers sorts of Trees, as the *Pomgranat* and the *Almond* Trees, as also for divers sorts of *Apple* Trees to free them from worms: Our blood being so full of fibres is excellent good against Carbuncles, our brains are good against the biting of Serpents; our lard with wonderfull celerity makes firm broken bones; the ashes of our cheek-bone are good against Ulcers; the liver of a Boar is good against the biting of a mad Dogg, and drowsines of spirit; the gall of a Boar mingled with rosin and hony, is passing good against Ulcers, the Testicles good against the Falling-sickness; the hoofs of a boar made powder is good against the stopping of the urine; a plaister made of Boar's dung is good against all venomous bitings, as also against the pain in the spleen, or the *Sciatica*; the ankle of a boar worn about the neck is good against quartan Agues: Moreover 'tis found tru by frequent experiments, that the milk of a Sow in sweet wine is good to help women in travell, and restores milk in their paps, 'tis good also against the bloody flix, and the chollick; Amber sodd in Boar's grease receives nitor, and bewty: Now, all these vertues proceed from our Bodies,

Bodies, because we have not so much corruption within us as Man; Our food also being more simple and fresh, and our appetites more regular; So, Sir, I bid you farewell, for I am going to *herd* it among that tuft of Trees.

Sic gloria.

The Eighth Section:

A Dialog twixt* Morphandra, Pererius, *and a* Wolf, *who had bin a* Cuprinian *Soldier, whom for his Plunderings, Rapines, and Spoyles, she transfigur'd to that shape.

Morphandra, Pererius, *and a* Wolf.

Morphandra.

HOw did you bear up with that *Boar*? could you not get him into the toyl, and make him turn *Man* again?

Pererius.

Truly no, he did in a manner grind his *razers* and *tusks*, and extreamly *froam* at his own Country-men, taxing them of divers vices; He prickt up his *brisles* like a *Porcupine*, as if he would have darted them; So I left him at a Bay.

Morphandra.

I spy another transmuted Animal in that Thicket, it is a *Wolf*, who was once a *Soldier of Fortune*, and a *Cuprinian Free-booter*, you may try whether you can *take him by the ears*, for you will find him tame enough.

Pererius.

I have leave from gracious Queen *Morphandra* to conferr with you, and know whether you have an inclination to return to your *Country* and *Calling* again;

If you have, she is ready to unlycanthropize you from this *wolfish* shape to your former condition.

wolf.

Touching my *Country* and *Calling* they are both alike, they are both naught, therefore I have no affection to either; For the first, 'tis a pittifull cold and coorse Country, being so remote from the Sun, which made a generous *Queen* lately to leave both Crown and Country; Touching the *second*, 'tis a profession for the devill, to be hir'd for about three shillings a week to kill men; I was once of that Calling, and I with my Camerades did a world of mischief to the poor Boors up and down the Country, therefore it was very just that Queen *Morphandra* should transform me to this shape.

Peverius.

Yet you know, that the profession of Arms is noble, for every Souldier is a Gentleman by his profession; And touching the coldness of your Clime, it puts mettle and the more vigor in the Combatant, for they say that a *Cuprinian* fights best when he sees his own breath, which is in frosty weather; You know also what great atchievments and exploits your two last Kings have done, to their eternall glory, and the renown of your Country.

wolf.

'Tis tru, the last two Kings have done some feats of Chivalry, yet the world took them to be but Usurpers; Touching the first, he was killd in the midst of his manhood, wherby *Cæsar* against whom he warr'd got a full revenge of him; And for the present King, the world wonders that it was not sufficient for him to enjoy quietly the Kingdom of *Cuprinia*, which belongs by right to *Nopolia*, but he must make warr against *that King*, to whom he shold *de jure* owe allegiance; And had he conquer'd *Nopolia*, his ambition had not terminated there, but he haply had visited *Saturnia*, and so, as the *Goths* and *Vandals* of old, he had troubled the repose of all the Western world; But as far as he had gone, what miserable devasta-

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tions hath he made? how hath he ruined the flourishing Trade of those Countrys, which are so full of great Mercantile Towns both upon fresh and salt waters, so full of usefull and necessary commodities? And had he compleated his *Zundanian* designe, he had given Law to all the Occidentall Princes, which *Hydraulia* sagaciously smelt out, and so timely prevented him.

Peterius.

And have not you a naturall desire rather to be again one of that warlick and adventurous Nation, than to continu in this hatefull and rapacious nature?

Wolf.

Truly I may be said to be of as rapacious a nature when I was a *Cuprinian*, for he is us'd to pick any quarrell with those that are weaker than himself, of purpose to devour them; As I remember to have read of the *Wolf* in the Fable, who finding a young Lamb, and intending to devour him, fell a coining of reasons why he would do it, and so told him, that he and his generation had don him wrong from time to time: Helas, said the *Lamb*, how could that be? for I am but newly com into the world; I but, quoth the *Wolf*, you eat up my grasse; The *Lamb* replyed, How can that be, Sir? for I have yet no teeth in my head; I but you drink up my water, quoth the *Wolf* again; That cannot be neither, Sir, said the *Lamb*, for I never knew what water is hitherto, in regard I feed altogether upon my mothers milk; 'Tis not your reasons, replied the *wolf* again, can confute my appetit, for I mean to sup plentifully this night, and so devour'd him. But the same fate may attend the *Cuprinian* King as befell the *Wolf-fish*, who living in a River where all the fish were lesser then himself, they all admir'd, honor'd, and fear'd him, as if he had bin their King; He thinking to enlarge his Dominions, thought to go to the Sea to be King there, but meeting with the *Dolphin* in his way he was presently devour'd; Or as *Æsop*'s *Dogg*, passing by a River with a good piece of flesh in his mouth, and the shadow of the flesh appearing in the water,

he

he snapt at it thinking it had been real flesh, and so lost that which he had in his mouth; So the *Cuprinian* King may hap to lose his own Territories, while he thinks to devour others.

Pererius.

Well, well, will you shake off that ugly shape, and put on *Man* again, and go along with me towards your own Country?

Wolf.

Truly no, for I have tryed *both* natures, and find this to be far better, for I have now no airy aspiring desires in me, no ambitious thoughts, or other perturbances and inquietudes of mind; Moreover, I find this shape of body to be far more healthfull, nor is this species lesse honourable; A *Wolf* was the Crest of the first Arms of *Rome*, in regard the King who trac'd the foundation of that glorious City, and denominated her after his own name, was nurs'd up miraculously by a *Wolf*; Ther have bin many famous men of that name, as *Lupus Fulvius* a Roman Poet, *Lupus Servatus* a memorable Priest, and *Lupus de Oliveto* a Saint-like Monk; Ther is a kind of Holines also in this species, for they never engender but in the twelve days of *Christmas*; Ther is likewise a mysterious quality in this species, for if a *Wolf* sees a man first, the man grows hoarse; If the tail of a *Wolf* be hung in the Cratch of Oxen, they cannot eat; If a Horse treads in the foot-steps of a *Wolf*, he cleaves fast as if he were frozen; Nay, if a Mare big with Foal tread in the place where a *wolf* had trodden, it causeth abortion, and will make her presently to cast her Foal; Lastly, strings made of *Wolfs* guts have that predominance in Music, that if they be put amongother strings, ther wil never be any Consort.

Gregoria.

Θηριολογία.

The Ninth Section:

A Dialog 'twixt Morphandra, Pererius, *and a* Goat, *conſisting of many quaint Diſcourſes both Naturall and Metaphyſicall, with other Criticiſms, &c.*

Morphandra, Pererius, *and a* Goat.

Pererius.

MAdame, I could not take that *VVolf* by the ears to lead him home to his own Country, which he bitterly inveighs againſt; and againſt the humor of the peeple, as alſo againſt his former profeſſion of a Souldier, tacitly intimating, that War is the chiefeſt ſeminary of Theeves, according to the proverb, *La guerre fait les larrons, & la paix les ameine au gibet*, War makes the Thief, and peace brings him to the gallows; Therfore he prefers rather to paſſe his life peaceably under your Government, than to be in *Curinia*, where of late years men are ſo preſs'd for the Warrs to ſerve the ambition of their Kings, that the whole Country is ſo drain'd, that ther's ſcarce any left but women, old men, and children; Therfore he is very well pleas'd with this *lycanthropy*.

But, Madame, I ſpy a bearded Animal nibling upon the brow of that crag, I deſire by your favour to have ſom diſcours with him, for by his long beard he ſhold have bin ſom Philoſopher, and ſo have more wit in him than other animals.

Morphandra.

You ſhall very willingly, but I will tell you what he was before; He was an *Oroſian* born, and I transform'd him to that ſhape for being a Mountaineer, and for having aſpiring thoughts, with other reſons.

Pererius.

I'le go and accost him; Sir, will you please to come down hither into the plain, for I have very good news to impart unto you that will make you skip for joy.

Goat.

I pray excuse me, it is against my nature to descend, if I did, I should haply prove more foolish than the Goat in the Fable, who being invited and perswaded by the fair speeches of the Lion to come down and feed in the medow where he was, being come down the hungry Lion devoured him presently.

Pererius.

You need not apprehend any such fears here, but I will come to *you*; Queen *Morphandra* tells me, that you were an *Orosian* born, a very antient and noble Nation, Have you a disposition to return thither, to resume the shape of Man, and to be again the child of Reson?

Goat.

What do you mean by Reson? I think the shape and species I now am in are capable of *Reson*, for we can distinguish 'twixt good and bad, 'twixt what is noxious or profitable for us, we have also the same organs, the same cells and receptacles in the brain as man hath for to lodg Reson, and the celestiall bodies pour the same influences upon us as they use to do upon the human Creture.

Pererius.

It cannot be denied but you have an *Instinct* that acts according to Reson, and it may be call'd *Instinctive Reson*; But the Reson that Beasts have is limited to corporeall objects, to the necessities onely of life, to find out food and shelter, and bring up their young ones, its onely direct Reson that's capable of *Singulars*, its restrain'd to an opinionative faculty, its a meer shadow of ours, much like the objects that our fancy represents to us in sleep; And this Instinct in Beasts is as much inferiour to Reson in Man, as Reson in man is inferiour to Intelligence and Intuitions in the blessed Angells.

Goat.

Goat.

Yet, Sir, it must be granted, that actions whose successes are so well ordered, actions which have so well regulated a progresse, and a concatenation so exactly tying the Mediums to the End, must needs be performed by the guidance and light of tru Reson, and such actions you know sensitive cretures daily perform; With what art do Birds build their nests, the Fox his hole, the Badger his chamber, with what caution do they preserve their young ones, and fence them from the injury of the Hevens? how punctually do they keep their haunts? But what do you think of *Pliny*'s Elephant repeating his Lesson at Moon-shine, or of *Ptolomey*'s Stagg that understood Greek, of *Plutarch*'s Dogg who could counterfeit the very convulsions of death, of the Ape that could play at Chesse, and another that had learnt som touches on the Guittern? What think you of *Caligula*'s Horse who was made Consul? had not he Reson in him? What think you of the Asse, who being us'd to carry burdens of Salt over a Foord was us'd to stumble and fall constantly in such a place, that therby the salt melting away into water his burden might be the lighter, but his Master lading him with a cadd of Wool, he fell at his usuall place, but being helped up again, and he feeling the pack of wool heavier in regard of the water that got in, he never stumbled any more in the Foord after that time; What think you of the Crow, that in the time of a great drowth finding water in the bottom of a barrell, and being fearfull to go down, carried so many stones in her beak, that letting them fall down, they forc'd the water to rise upwards towards the top, and so she drank safely and at ease? I pray were not all these not onely Instinctive but *Discoursive* Resons?

Peterius.

I confesse that he who denies a kind of *Reason* and Reasoning also to brute Animals, may be questiond whether he be master of Reson himself, yet this *Reson* and Reasoning looks upon prefent and particular notions

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tions onely; But human Reson extendeth to universall notions out of the reach of sense, which cannot be without abstractions, and som reflections it hath on it self, which Beasts cannot attain; This Reson that is conversant with Universalls is the tru specificall difference 'twixt Man and Beasts; It is the portion and property of Man alone, whereby he hath the Soverainty over all other his fellow-cretures throughout all the Elementary World; Ther is *Intuitive*, ther is *Discoursive*, and ther is *Instinctive* Reson; the first is proper to *Angels*, the last to *Brute* Animals, and the second to *Man*, who can contemplat and discourse of generalls and things absent; And these three differ in excellency as the three degrees of Comparison.

Goat.

Yet though you excell us as you say in this kind of *Reson*, thers many of us that surpasse you in strength and quickneesse of sense, as the *Eagle* in seeing, for he can look upon the Sun in the Meridian with full open eyes, and not be dazzled; the *Hare* can hear better, and the *Dogg* goes far beyond you in smelling, as also the *Stagg*, therefore when he is removed from one Park to another, you use to muzzle him, and carry him in close Carts that he may not smell the way back again; And there be examples to admiration of this kind.

Pererius.

Though som Beasts smelling be beyond ours in respect of celerity, and way of reception, yet in point of dijudication, & differencing the variety of smels which proceeds from the Rationall Soul, we surpasse them; Therfore though we cannot see as *Eagles*, nor hear as *Harel*, nor smel as wel as *Doggs*, yet Hands, Speech, and Reson makes amends for all; The composition also of the body being *Erect* is advantagious, the caus of which Erection (after the beholding of Heven) is the exercise Arts, which cannot be done in another figure; Mans body is likewise the most copious of organs, and though born naked, yet this nakedneesse cuts out work for Reson; It abounds also more with Animal spirits

and

and heat, it hath long feet that the body might be more steedy, and his head is built upward like a Castle or Watch-tower in the upper Region.

Goat.

This faculty of discoursive *Reson* you glory of, that Man is endued withall, though in som respects it be a benefit unto him, and given as a recompence for his frailties, nakedness and weakness, yet in som kind it it may be said to be a disadvantage unto him, for it makes him subject to a thousand vexations of spirit, it fills him with inquisitive thoughts and scruples touching his salvation, it makes him a tyrant to himself by sundry sorts of perplexities and molestations of mind, for I have knows it by experience, let the threed of a man's life be never so well spun, yet it cannot be without bracks and thrumbs: Ther is no creture so troublesome to himself as man, for as rust adheres naturally to Copper, so ill affections and obliquities adhere to human nature: Moreover, *you*, like us, are but raggs of mortality, yet you are so vain in magnifying your own species, that you make Man the epitome and complement of all created natures; Nay, som have prophanely affirmed, that if all the Angells in Heven had bin a thousand years a forming man, they could not have made him in greater perfection, and yet when I seriously oftentimes did contemplat Man, and fell into a tru account of his imbecillities, and that world of weaknesses which use to attend his body and mind, I have often cryed out, *Eheu nos miseri quàm totus Homuncio nil est!* What nomberles diseases is his frail body, which is the socket of his soul, subject unto? how short are his plesures, and what black studs commonly they leave behind them? insomuch that they may be said to have wings and stings, for sadnes succeeds his joys as punctually as night follows the day.

Pererius.

Well, well, give over these Satyricall excursions, and think on your dear Country, the healthfullest Country on earth.

Goat.

It may well be ſaid to be ſo; for of late years ther were cull'd out within three miles compaſſe ten men that were a thouſand years between them, one ſupplying what the other wanted of a hundred years apiece, and they danc'd the *Morris* divers hours together in the Market-place, with a Taborer before them 103 years old, and a Maid *Mariam* 105. But *Oroſia* is much degenerated from what ſhe was by the *Gherionian* ſectaries, who have infected the inhabitants with ſo many pſeudodoxall and gingling opinions, which is the recompence ſhe receives from *Gheriona* for converting her firſt from an *Infidell* to be a *Chriſtian*, yet ſhe hath the impudence lately as to call her *Heathenish*. Moreover, ſhe twits her ever and anon with *Leeks* and *Cheeſe*, though both tend, the one to the commendation of the Nation, the other of the Country; For whereas the *Oroſian* doth uſe to wear the firſt in his hat conſtantly upon ſuch a day, it is to commemorat the time that a famous Battle was fought, wherein other Nations that were in the Army ran away, but the *Oroſians* ſtood to their ground, and got the day; Now, to ſignalize and diſtinguiſh themſelfs from the Fugitifs, they took *Leeks* in their caps which grew in a Garden hard by; Beſides, 'tis known how one of the acuteſt Nations on earth ador'd the *Leek* as one of his gods: Touching the other, to have *Cheeſe* enough is the mark of a fruitfull Country, and good paſture; This makes me tell you a facetious Epigram,

To make a pure Oroſian *thirſt for bliſſe,*
And daily ſay his prayers on his knees,
Is to perſwade Him *that moſt certain 'tis*
The Moon is made of nothing but green Cheeſe,
And then he'l ask of God no greter boon
Then place in Heven to feed upon the Moon.

Now, during the late *combuſtions* in *Gheriona*, which were cauſd by a *fatuous fire* that took hold of ſom frantic ſpirits, 'tis well known that the *Oroſian* ſtood firm both

both to his Prince and Principles, till he was o're-power'd by multitudes.

Pererius.

Well, will you put off that rammish and fœtid carcase, and return to your first Principles of Nature, and I will safely conduct you towards your first home?

Goat.

Rammish and fœtid! As rammish and fœtid as we are, we are of a far more wholsom constitution than *Man*, let the rare qualities which are in our bodies be judg; 'Tis known by daily experience how our blood hath such an energy in it that it can dissolve Diamonds, it also scowreth Iron better then any file, and being fryed and drunck with wine it cures the bloody-flix; The Load-stone rub'd with Garlick loseth its attractive vertu, but being dipt in Goats milk it recovers: Ther's no creture hears more perfectly then a Goat, for he hath not onely Ears, but an Acousticon Organ also in the throat: Our hair burnt driveth away Serpents, and cureth decayed genitalls; The marrow of a Goat is singular good against Aches; The gall mixed with hony good to clear and fortifie the sight; The very trindles drunck in wine are good against the Jaundise, and to stay Female-fluxes, as also gargariz'd good against old coughs; The fatt sodden with Goats dung is good if applied to the Gout; The butter of the fatt of a male-Goat is good for an old sore for Kibes, the Kings-Evill, and Fellons, or mixed with hony or oyl of Brambles 'tis good against deafnes; The gall makes white hair grow on a horse; Goats milk is excellent against Consumptions, and you know how the famous *Ægistus* was nurs'd by that milk. To conclude, ther's nothing within us or without us but it is cordiall or medicinall; Our entralls, livers, ashes, horns, milt, spleen, urine, fine hairs, marrow, hoofs, gall, dung, sewet, trindles, milk, and blood, &c.

The

The Tenth Section.

A Dialog 'twixt Morphandra, Pererius, *and a* Soland-Goose, *a* Carboncian *born, who was transmuted to that shape for his foolishnes in rebelling against his own Conterranean King, and so by jugling himself into a* Slavery *from that* Free Government *he was formerly under, &c.*

Morphandra, Pererius, *a* Goose.

Morphandra.

I Saw you in hot discourse a good while with that bearded Beast, how did you feel his pulse beat? will he return to live among those *Mountains* where he first breath'd air, and put on his primitive nature again?

Pererius.

Madame, I find he hath no list or *lust* at all to either, one of his reasons is, that the *Gherionian* his confining neighbour hath so intoxicated his Country-men with such fond fanatic opinions, & made them deviat from their tru service and allegiance, both to the King of Heven, and to his Vicegerent their King upon Earth; He gave me also some acute reasons, both Morall and Metaphysicall, why he wold not turn Man again, alledging at last that the shape he now wears is farr more sound and healthfull, abounding more with naturall heat, which makes his body, and all the parts thereof within and without, to have such medicinall vertues in them, whereas human carcases, though they had bin Tabernacles to a far nobler Soul, are good for nothing when she parts with them but to feed and feast worms; Therfore truly, Madame, I am in half despair of prevailing with any of these metamorphos'd Animals, they live so peaceably

ably under your Dominions, and so contentedly in these shapes.

Morphandra.

You have treated hitherto onely with *Terrestriall* Creatures, try what you can do upon that *Volatil*, that sooty-clour'd *Soland-Goose*, who was by the first institution of nature a *Carboncian* born, but had liv'd in great plenty and honor in the *Gherionian* Court, yet out of a crosse-grain'd foolish humor he kick'd against his own King and Country-man, and so fell to be a slave to a new race of Governours, from being a free-born Subject before.

Pererius.

Poor Goose, you need not gaggle, nor fear any thing, for I bring you good tydings, and the best that possibly can befall you; Queen *Morphandra* by my mediation is pleased to retransfigure you to human shape, and let you go again to *Carboncia*, your native Soyl and dear Country.

Goose.

Truly, Sir, I have lost all affections to both, I am onely out of conceit with the one, but I *abhor* the other, I had rather turn *Cacodæmon* than a *Carboncian* again; What a pittifull coorse cold Clime is *Carboncia*? it hath neither the warm Sun nor Gods blessing, it were a punishment for the worst people upon earth to be removed thither; Rather then I should return to *Carboncia*, my wishes shall be that of the Poet,

Pone me pigris ubi nulla campis
Arbor æstiva recreatur aurâ,
Quod latus mundi, nebulæ, malusq;
Jupiter *urget.*

Let me to those black boggy Heaths repair
Where Tree was ne're refresht by Vernall Air,
That side of earth where Jove *himself is bad,*
And with dark squalid Clowds goes always clad.

Yet the Clime is good enough for the Inhabitants

were it worse; They brag of a hundred and odd Kings, but of these Kings above the one half came to violent deaths, judg you then of the disposition of the People; And for their two last Kings, they sold and sent away one to the fatall Block, and made a sacrifice of him to the *Gherionian* for a summ of mony; And for the other, before they wold Crown him their King, they propos'd that he shold acknowledg his Father a Tyrant, and his Mother an Idolatresse, a thing so abhorring to Nature.

Perenius.

I find you are extreamly incens'd against your own Country, and your Conterraneans, I pray what's the reson of this strange and violent averson?

Goose.

I told you partly before, but I will enlarge my self further, and deduce matter from their first rise; *Carboncia* and *Gheriona* were in a sweet and sound peace, with affluences of all felicities, when som *Carboncian* Soldiers of Fortune return'd from the *Cuprinian* Warrs richly laden with spoils, they came strutting into the *Gherionian* Court, the *Aetonian* plunder shining upon their backs in gold and silver lace; These military Commanders expecting to receive som honors from the *Gherionian* King for their services in *Aetonia*, though none of them had received any Commission from him, nor fought on his score; Others looking for som office at Court, and missing their aim that way, som of them went to *Carboncia* discontented, and fearing the stock they had got in the *Cuprinian* Warr wold quickly consume, and having no other trade but *fighting*, they fell to devise a way how to cast a bone 'twixt *Gheriona* and *Carboncia*, that they might have employment; Therfore they set on som prick-ear'd hot-pated Preachmen (who were in a kind of subjection unto them for their Stipends) to give out, That *Gheriona* was on her way to *Antichrist* again; thus the Pulpits did ring of invectives and calumnies against *Gheriona*'s Church-Government; Yet all this while there was not matter enough for an

actuall

actuall Insurrection, or to fire the Beacons, till by wily artifices of som of the said discontented Great ones *Gheriona's Liturgy* was sent among them to be put in practise; This was cryed up to be the greteſt Idoll that ever came to their *Kirk*, and so the common people in a furious unheard-of manner outrag'd those who read it; The King having notice hereof, sent a gracious Declaration, That wheras he had onely *commended* unto them, not *commanded* that public form of divine Worship, wherin he himself did punctually and publickly twice a day perform his duty to Heven, he did it out of a pious intention to beget an Uniformity as well as an Unanimity of public Devotion in all his Dominions, and as it was already practis'd in *Gheriona* and *Hebrinia*, so he desir'd it shold be us'd also in *That* his Native Country; But since he understood it produc'd such tumultuous consequences, he was contented absolutely to revoke it, for it was never his intent to presse the practise therof upon any conscience, &c. Therfore he requir'd that every one shold return to his former obedience, offring an *Amnestia* for what had pass'd; But this wold not serve the turn, for ther was a further designe in it, which was to destroy the *Hierarchy*, and so make havock of the Patrimony of the Church; Hereupon the whole Country put it self in Arms, and so those Soldiers of Fortune spoken of before brought their work about, and got employment; *For Soldiers in time of Peace are like Chimneys in Summer*; They thought to rush into *Gheriona* with an Army, yet they gave it out to the world they came as Petitioners; So the *Carbonian* shewed Subjects the way to present Petitions to their Souverain upon the Pikes point, to bring a *Supplication* in one hand, and a *Sword* in the other, or as one said, the *Bible* in the left, and the *Blade* in the other hand.

Pererius.

This was an odious Rebellion in the higheſt degree, for Subjects to right themselfs by Arms, and wage Warr with their own Souvrain Prince; It is very observable,

servable, that when God pleased to punish any of the Kings of *Israel*, he did not do it with the *Jews* their own Subjects, but with the *Philistines*, and other *forrain* Nations, whence it may be strongly inferr'd, that it was never allow'd by the Laws of God or Man, that Subjects should rise up in Arms against their lawfull King.

Goose.

Yet the *Carboncian* rush'd thrice into *Gheriona* against their own native King (having therby a greter share in him) in the compasse of lesse then two years, and he was dismissed Fidler-like, with meat, drink, and mony; Though in former times *Gheriona* was us'd to dismis the *Carboncians* (whensoever they infested her borders) with other kind of metalls, *viz.* with good *steel* and *iron* in lieu of *gold* and *silver*.

Pererius.

These were strange and uncouth hateful traverses, that a Nation should prove so perfidious to their own Prince, a Prince born in the bowells of their own Country, whose Father, besides Himself, had obliged and laden them with so many signall and singular favors; Therefore ther was here a complication of many ugly things, ther was *Rebellion*, ther was *Ingratitude*, and *Unnaturalnes*, for had he bin born elsewhere, I should not have so much wondred at it.

Goose.

Nay, I will tell you more, when their said King had made a long tedious journy of 600 miles going and comming to visit them, he was so gracious, that they did but ask and have any things He gave amongst them those antient Demeans that went to maintain the *Mitre* so many hundred years by the pious donation of Progenitors; He conferr'd honors abundantly upon them of all kinds, and did other wondrous acts of grace, for which the great Councill in *Gheriona* use to give a supply of Treasure to their Souvrain by way of an humble correspondence, but he did all this to the *Carboncian gratis*; Yet they proved afterwards the greteſt monsters of ingratitude

that

that ever were, for they not onely sided with his *Gherionian* Insurrectors against him, but when by crosse successes and corrupt counsells he was brought to such an exigent, that he went away in a mean disguise to the *Carboncian* Army, they most basely for a sum of mony delivered him over to the pleasure of his *Gherionian* enemies, who tormented him afterwards beyond expression by hurrying him from prison to prison, and chopp'd off his head at last.

Peverius.

One wold have thought, that the *Carboncians* wold have valu'd it for a mighty honor, to have their own King in the heighth of his distresses to throw himself thus into their arms, and to put so rare a confidence in them; But who were the chiefest instruments in doing all this?

Goose.

The unlucky *Kirk-men*, who as if they had bin so many of the *Devills Chaplains*, preach'd nothing but Warr, and against the receiving of the King in *Carboncia* in this his extremity; But ther were never so many quick and apparant judgments fell upon any Nation as have tumbled one upon the neck of another in a few yeers upon this; First, ther hapned an outragious Plague in their chief City, which in one yeers compasse swep'd away the Inhabitants by thousands; What a huge nomber of Witches have bin arraign'd and executed? How many thousand *Carboncians* were bought and sold for slaves to be hurried over to furnish forrain Plantations? What nombers of them were starv'd, and som tumbled into their graves alive? How, while they thought to get into the upper-bed, they may be now said to lye upon hard matts on the flat ground, the truckle-bed they lay in afore being taken away from them; And truly it is fit they shold still lie so low, it being the best policy *Gheriona* can use to keep that cold northern dore bolted up, whence so many bleak hispid winds and tempests have broke out upon her.

Pereirus.

It is wholsome Policy indeed, if it be so as you say, to keep under such a crosse-grain'd and stubborn inconstant people.

Goose.

I will yet go further; this Rebellion in *Carbonaria* caus'd another in *Hebrinia* her neighbour, as one fire-brand doth use to kindle another; *Examples move*, and make strong impressions upon the fancy; *Precepts* are not so powerfull as *Precedents* to work upon humane nature; The said example of the *Carbonarians* did wonderfully operat upon the imagination of the *Hebrinians*, and fill'd them with thoughts of emulation, that they merited to have as good usage as the *Carbonarian*, their Country being far more beneficiall, and consequently more importing the *Oberionians*, wherof many thousands had made firm and plentifull fortunes in her; Add hereunto, that the *Hebrinians* had far more grievances than the *Carbonarians* (who really had none at all) for they were threatned to be more pinch'd in the exercise of their Religion; There was new Plantations intended to be made ther of *Carbonarians* and *Hydraulians*; There was every day a scrutiny made of conceal'd Lands and dark defective Titles; There were new Imposts laid upon them; They remain'd incapable of any preferments in Church and State, whereas the *Carbonarians* had Advancements and Offices every day in the *Oberionian* Court, and som of them admitted to sit at the Council-Table; These motifs impell'd the *Hebrinians* also to rise up in Arms, hoping they might speed as well as the *Carbonarian*, who obtain'd what he pleas'd; So they rise up to som purpose, for many cruentous and horrid Massacres hapned on both sides, which took away hundreds of thousands; Now, all these things considered, will you have me return among the *Carbonarians* again?

Pereirus.

My principall proposall unto you is to turn *Man* again, and the Globe of the Earth is large, you may live

live in what Country you please; You may plant your self in *Gheriona*, a cheerfull and plentifull Country, and so be neerer the Sun.

Goose.

Tis tru, that *Gheriona* abounds with all things that Air, Earth, or Water can afford; But it may be said, that all things are good in her *except one*, *which is that Creture who speaks*; It hath bin an ancient saying all the world over, in nature of a proverb, That *Gheriona* is a good Country, but the People are bad, insomuch that her King hath bin call'd *the King of Devills*. If this hath bin said of her in former times, much more may it be said of her now, most of the Nation being so much deprav'd and degenerated from what they were; Therfore if I were man again I wold be loth to go thither; But to tell you truly, Sir, I am grown a tru *Misanthropos*, a hater of men, I had rather continu in this shape then be *Virbius* again; In this shape I have far more variety of pleasure, I fish for my food in the *water*, I sleep on *Earth*, and I solace my self in the *Heavens*, in the Airy Region where I am now to fly.

The

The Eleventh Section.

Consisting of a Dialog 'twixt Morphandra, Pererius, *and a Hive of* Bees, *who had bin once a Monastery of* Nuns, *and were transmuted to those small* Insects, *because that after 2 yeers* Probation, *and their own prævious free* Election, *they murmur'd at that Reclus'd* Claustrall *life, and wish'd themselves imcloyster'd again, &c.*

Morphandra, Pererius, *a* Bee.

Morphandra.

I Believe your perswasions could prevail little with that *Volatil* Creture, that *Soland-Goose*, in regard I observ'd how she took wing, and flutter'd away from you in a kind of hast.

Pererius.

Truly; Madame, I may say, that all this while according to the old proverb, I have bin *shooing of Goslings*, I have spent my labor and breath to little purpose in order to my main designe, yet I cannot deny but that I have gain'd a great deal of rare knowledg by communicating with these transmuted Animals, and truly they have made me better acquainted with my self, and with the state of Mankind in generall; But for this last transform'd thing, none of all the rest did brand his own Country-men so bitterly: He lays to their charge originally all those fearfull calamities, those horrid confusions, those cataracts of blood which fell of late years both in *Hebrinia* and *Gheriona*; And he said, that all that they have pourchased therby, is, to have foold themselves into a perfect slavery, and to have brought themselfs under an *Iron Rod* in lieu of that *Golden Scepter* under which they liv'd formerly.

And

And now, Madame, I have no hopes to do any good, for Hope is like Butter, which the Physicians say is *Gold* in the morning, *Silver* at noon, and *Lead* at night, in relation to the stomack; So I had golden hopes at first to redeem and carry along with me som of these transmuted Animals, that are in such an unnaturall captivity, but my hopes are now turn'd perfect *Lead*, I am in utter despair to prevail with any; Therfore, most admirable Queen, now that the winds blow fair I must think of a departure, and touching those most Princely civilities, & sublime inexpressible favours you have bin pleased to shew, since the happy Fates brought me to take footing in this your rare Island, I will make the whole world witnes of my gratitude, and to ring out *Morphandra*'s glory wheresoever I passe; Nay I will procure your most rare and transcendent vertues, which are beyond the power of mortalls, to be engraven with indelible characters of the most burnish'd gold in the Temple of Immortality.

Morphandra.

Most accomplish'd and heroick Prince, those civilities and treatments you have received here were due unto you by the common Laws of Hospitality, and you might therby have claim'd them as a Right; But truly I shold be very well contented if you were made partaker of your so laudable desires, as to have som of these metamorphos'd Animals re-transmuted, that so you might carry with you som *reall* returns of your Voyage; Therfore you may please to try one conclusion more, and I spy a fit subject for you to work upon, in yonder great hollow Oak you shall meet with a Swarm of *Bees*, who have built up their Cells there, wherof I will capacitat som with a perfect faculty of Reson and Ratiocination to interweave discourse with you; They were formerly a Cloyster of *Nuns*, who though after a due *probation*, and their own spontaneous free choice, they undertook that austere, yet pious and plentifull train of life, yet they fell a murmuring and a humming at the solitude and hardships of that holy Profession, and to think too

often on *Man* with inordinat desires to be discloystered, and lead a more dissolut and free unbridled life; Yonder they are, therfore you may please to make towards them, and you cannot tell what succesle you may have with these small airy Insects.

Bee.

What are you, Sir, that dare approach this Hive, this precious Cell, and Confectionary of Nature?

Pererius.

Gentle *Bees*, I come hither for no hurt, but for your infinit advantage; I understand by Queen *Morphandra* that you were once *Intellectuall* Cretures, and the children of Reson; nay, you were a degree above ordinary human happines, being in a contemplative and sweet sacred cours of life, wherin you had secluded your selfs from the world with the vanities therof, and espoused your selfs to your Creator, by keeping the perpetuall pure fire of Virginity.

Bee.

'Tis tru, we kept that ceremonious outward fire, but within us we felt too often such flamings, such furnaces or *Mongibells* of fires, such violent affections and impetuous desires, that made us half mad for the time, the sense of our restraint making these fires far more raging and vehement, for though in external appearance and habits, we shew'd som symptoms of mortification, yet we could never extinguish the sparks of the *concupiscible* appetite, which is so naturally inherent in every body.

Pererius.

I thought that by performance of so many penances, by your temperat diet, by your abstemious use and choice of meats, by your so frequent fastings, by your hard lodgings having matts for your beds, and stones for your pillows, by your early risings, by being always employd in somthing or other to avoid idleness, which is the Devills couch, I say, by the practise of these austerities, I thought you had quench'd these concupiscencial flames.

Bee.

The operations of nature can hardly be quite suppress'd, but their motions are irresistible; nor are these naturall motions given by the Creator to our sex to be a torment unto us, but for delight, and being lawfully and moderatly us'd, they are destinated for the propagation of Mankind: Moreover ther is a saying, *who fights against Nature fights against God himself, she being his Hand-maid.*

Pererius.

I cannot deny but that *Naturam sequi, est Deo obsequi*, to follow Nature is to obey God, yet as our greteſt *prudence* is seen in the *conduct* of our naturall passions, so our greteſt *proweſſe* is seen in the *conquest* of them, when they grow exorbitant and rebellious; We need not seek for enemies abroad to exercise our valour upon, we have too too many within dores, we have enough of domestic and inmate enemies to cope withall.

Bee.

And will you have us to put on that nature again? But, Sir, besides what we spoke of before, ther was another thing that did torture us in that *Monastic* life, it was the apprehension of our captivity, being sequester'd and cut off as it were from the society of Mankind, & in a manner from the *Living*, twixt whom and us (in that state) ther was this difference, that they were to die before buriall, but we were buried before death; Now, ther is nothing so tedious to all natures as imprisonment, which we shew'd when we slept in the bosom of our Causes in our mothers wombs, whence we broke out to get liberty, and to be a *Nun* is as it were to go into a kind of womb again.

Pererius.

I, but ther you were in a kind of *Angelicall* condition amongst those walls, you learnt there how to lead the lifes of *Angels* upon earth, you were as so many *fixed* Starrs, which being the higher are more noble, and nearer the throne of the Almighty, than the *Planets*, which wandring up and down never keep the same distance betwixt them.

Bee.

Bee.

Sir, under favor, we are not of that opinion; For you know the *Sun* and the *Moon* are called the *Great Luminaries* in Heven, therfore they must be the more noble, specially the *Sun*, wherin God himself is said to have his *habitation*, or Imperiall Throne, whence he sees the motion of the Universe, and over-looks all his cretures throughout the world; Now, these noble Erratic Starrs are in a perpetuall progresse, which the *Moon* finisheth in twenty nine daies, *Mercury* in fourscore, *Venus* in nine months, the *Sun* in a year, *Mars* in two, *Jupiter* in twelve, and *Saturn* in thirty years.

Peverius.

The *fixed* Starrs have also a motion within their own Orbs, and the *Coment* wherein you were before might be called a *Constellation of fixed Starrs*, which I say do move within the circumference of their own Spheres, as you did within the walls of your Monastery amongst your selfs.

Bee.

But by the condition wherin we are now stated, we may be said to have a larger *Beeing*, for we have turn'd our *Convent* to a *Common-wealth*, or rather our *Monastery* to a *Monarchy*, wherin we have as exact an œconomy, and politicall rules of Government, as ever we had in our *Monastery*; We have a Souvrain King, who although he hath no sting as all the rest have, yet he carrieth such a Majesty that makes us all exactly obedient to his commands; Nor, though he bear no arms himself, was ther ever heard of any *Rebellion* amongst us against our lawfull Prince, as is so frequent amongst Mankind; It being a principle from the very instinct of nature amongst us, that it is both detestable and damnable for Subjects to rise up against their supream Governour, and go about to right themselfs by Arms; Nay, that in this state we have a very regular Government, we have a King, we have privy Counsellors, we have Commanders in the War, and gregarian Soldiers; We keep close in Winter, and have then our Centinells; We go not abroad till

Beans

Beans do blossom, and then, if the weather permit, ther's never a day passeth in idlenesse; We first build our Cells and Combs, then make Hony, and then engender; We make our Wax and Hony of the freshest and most fragrant flowers, and abhor withered or stinking vegetalls; When the flowers are spent in one place, we have our harbingers abroad to find out another; Being surprised by night in our expeditions, we sleep in a supine posture with our bellies upward, to preserve our wings from the falling dew; Betimes in the morning we are awakned by our Drummer, who punctually performs his office that way; Then, if the day be mild, we sally forth in a great body, and we have an instinct to foresee winds, tempests, and rain, which makes us keep often within; When we go abroad to work, every one hath his task, and the younger are put to the hardest, while the elder labour within dores; We all feed together, and if we be surprised abroad with a sudden wind, we take up a stone 'twixt our feet to give weight to our bodies, that they may not be blown away; Ther is among us a Censor of manners, and som Officers that watch those which are slothfull, who are afterwards punish'd with death, and for the *Drones*, which are a spurious kind of brood, we quite banish them; Ther's not the least foulnes seen in our Alvearies or Hives, for we abhor all immundicities and sordidness; When 'tis towards night, our hummings lessen by degrees, till an Officer fly about and command silence and sleep, which is instantly done; We first build houses for our Workmen and Plebeans, and then palaces for the Nobles and the King; We punish sloth without mercy; we faithfully obey our King, being always about him like a guard, and He in the midst; When the peeple are at work, He goes about and cherisheth them, He onely being exempt from labour; He hath always his Officers ready to punish Delinquents; When He goes forth, the whole Swarm attends him, if He chance to be weary, we bear him upon our shol-ders; Whersoever He rests, there the generall Rande-

vous is; Wasps, Hornets, and Swallows are enemies to us; We bury our dead with great solemnity; At the Kings death ther is a generall mourning and fasting, with a cessation from labour, and we use to go about his body with a sad murmur for many daies; When we are sick we have attendants appointed us, and the symptoms when we be sick are infallible, according to the honest plain Poet,

If Bees *be sick (for all that live must die)*
That *may be known by signes most certainly,*
Their bodies are discoloured, and their face
Looks wan, which shews that death comes on apace;
They carry forth their dead, and do lament,
Hanging o'th' dore, or in their Hives are pent:
Hunger and cold consumes them, you shall find
They buzz as doth i'th' woods the Southern wind,
Or as the Sea when as the waves return,
Or fire clos'd up in vaults with noise doth burn.

Nor are we profitable onely in our lifes unto Mankind, by that pretious Hony we confect for their use, which though for the rare vertues and sweetnes therof som held to be the gelly of the Starrs, others the sweat of the Hevens, others the quintessence of the Air, though really it be but our *Chylus* at the third digestion; I say, that we are not onely in our *lifes* beneficiall to mankind, who receives the fruits of our labours, but after *death* also; Our bodies pounded and drunck with wine, or any other diareticall thing, cures the Dropsie, Stone, and Strangury; The hony scrapt off our dead bodies is extraordinary good against divers diseases; Moreover we have a kind of transmigration among us, one into the other; Out of our brains, marrow, and chine-bones, Kings and Nobles are bred, out of the rest of our bodies ordinary Bees.

Peverius.

Gentle *Bee*, you have spoken as much as can be for the advantage of your condition, yet nevertheles you

you are but fleshles poor sensitive *Insects* onely, of a short and a kind of ephemeran subsistence; You want that *spark of Immortality*, the noble Rational Soul, wherby the *human* Creture goes as far beyond *you*, as an *Angel* goes beyond *him*.

Bee.

I remember when I was a *Nun* I heard many characters given of the *Rational* Soul, as were somwhat transcendent, if not presumptuous; The Theolog or Divine call'd her, *The Image of God Almighty*; The Philosopher call'd her, *The Queen of Forms*; And you call her now, *A Spark of Immortality*; Yet you know not how, nor where this Spark enters into you, nor where it resides in any particular place above other Souls, nor are you agreed whether she enters into you by *divine infusion*, or by *traduction* from the parentall seeds.

Pererius.

I shall endeavour to satisfie you touching these particulars; It must be consider'd, that *Man* may be call'd the great *Amphybium* of nature; First, he is a confus'd lump of dead matter, lying as it were upon the lees in the womb, where the *vegetable* Soul enters first, making it capable of extension and growth; Then the *Sensitive* Soul follows, who by the plasticall vertu falls a forming the members or the organs; Then comes the noblest of all the three, the *Rationall* Soul, who swayes o're the other two, and is —*Divinæ particula auræ*, she is breath'd from the Creator himself, and which no other creture in Heven or earth can say, she is capable of a spirituall *Regeneration* afterwards, as the Body is of a *Resurrection*; At last, when she hath shaken off the slough of flesh, she becomes a *Spirit* either good or bad, she becomes a *Saint* or a *Devill*, and so receives eternall *beatitude* or *torments*; By these degrees observable it is, that *Man* hath potentially in himself all created natures, first or last, both in Heven, Earth, and Hell; All which may be compris'd in this Poem, which, though short, containeth the whole story of Mankind from first to last.

Man

Man *is that great* Amphybium *in whom lye*
Three distinct Souls by way of trigony;
He runs through all creations by degrees,
First, He is onely Matter *on the lees,*
whence he proceeds to be a Vegetal,
Next Sensitive, *and so* Organical;
Then by divine infusion a third Soul,
The Rational *doth the two first controul;*
But when this Soul comes in, and where she dwells
Distinct from others, no Dissector tells,
And (which no creture else can say) that state
Enables her to be Regenerat:
She then becomes a Spirit, *and at last*
A Saint *or* Devill, *when that* she *hath cast*
The clogg of flesh, which yet she takes again,
To perfect her beatitude or pain:
Thus Man *is first or last allied to all*
Cretures in Heven, *in* Earth, *or* Hells *black Hall.*

Bee.

Whereas you alledg, that the *Intellectuall* or *Rationall* Soul enters by Divine infusion, I remember when I was a *Nun*, that divers learned men were of opinion, that *she* was (like the other two Souls, *viz.* the *vegetal* and the *Sensitive*) propagated and traduc'd by the seed and sperm of the parents, and that this was done by the hereditary vertu of that gran universall Benediction, pronounced by God himself to all his cretures, *Encrease and multiply*; Then they proceeded to urge the common Axiom, that *like begets the like*; Now, the great God of Nature did constitut all other species perfect in their own kinds, with a procreative power to beget their like by a compleat generation; And why shold *Man*, in whom the ideas of all other created natures are collectively resplendent? Why shold he, I say, com short of this perfection and priviledge? for without it he may be ranck'd among those mutilat defective cretures, who are destitut of power to procreat an *Individuum* like themselfs.

Peverius.

Pererius.

This shews the eminency of the *human* Soul above others in point of extraction, for if she were made of such poor frail ingredients as the seeds of the parents, she wold be perishable with the *Body*, wheras she is created to be heir of Eternity.

Bee.

I remember the reply to this, That the excellency of the *human* Soul is not to be derived from her creation and first materialls, but from the *Fiat*, or eternall Decree, and particular blessing of the Creator, who endowed her from the beginning with such a prerogative, out of his free will and plesure, to be capable of eternity: But wheras you aver, that the parentall seeds are too grosse ingredients to produce so noble a Soul, I remember ther are great modern Doctors and Physitians who hold, that neither the seed of mother or father go to the impregnation, but that the Female conceives onely by a virtuall contact, as the Load-stone draws Iron, and that she is made pregnant by conceiving the generall *Idæa* without matter; To make this new assertion good, they compare the womb to the brain, and that what the phantasma or appetit is in the brain, the same phantasma or its analogy is excited in the womb, for both of them are call'd *Conceptions*.

Pererius.

This is a wild extravagant opinion, for one may believe with more reson, that the *Tumontian* Mares are impregnated, and made to conceive by the South-west winds.

Bee.

I remember another argument that was urged for the *traducible* generation of the human Soul, which was, that the *Rationall* Soul begins to operat in the prolificall seed the very first moment of conception, as soon as the prolificall emissions of both sexes are blended by mutuall fermentation, for then the conformative and proper operations of the *Rational* Soul begin upon the Embryo, who proceeds to majo-

ration and augmentation accordingly; And it is no lesse then an absurdity to think, that the Infant after conception should be majorated by the influence of any other *Soul* then that from whom he received his *formation*; Now, that this formation begins instantly after the *conception*, appeers by the early activity of nature, which hath bin sensibly discover'd in abortive Embryo's by autopticall observations, wherby it hath bin visibly found, that a Septenary Slip put into clear water, a subtle Inspector through a magnifying Glasse may discern all the rudiments of the organicall parts; Ther may be seen there the generall conformative faculty in the seed, wherin will visibly appeer three small bubling conglobations, which are the materialls of the noblest parts, *viz.* the *Brain*, the *Heart*, and the *Liver*; ther will appeer also two small black Orbs, or atomicall points, which are the rudiments of the *Eyes*: Whence may be strongly inferred, that if organization, and the conformation of the Infant begins in the very punctillio or first moment of the conception, that the *Rationall* Soul *then* works in the seed, as being the most vigorous part of it; From hence it follows, that *Man* doth absolutely procreat *Man*, which could not be if the Genitor did not communicat the *Human* Soul unto his Issue; For since *Man* is compos'd of Soul and Body, if the parent cannot cannot impart both to his ofspring, he may be said to be inferiour to Beasts, who have intrinsic active principles, and power in themselfs to propagat, and beget *Individiums* of their own species, without the concurrence of extrinsecall causes.

Pererius.

These are neotericall fancies, and derogatory to the noblenes of the *Rational* Soul, who hath a far more sublime and spirituall extraction.

Bee.

But to let passe this *Quære*, how and when the *Rational* Soul informs and actuats the Embryo, ther have bin great researches and indagations made, whether it's Soul being so distinct from the *Vegetal* and *Sensitive*

tive in her operations, whether, I say, she hath any particular domicile or cell within the human body for her own residence.

Pererius.

It was never found yet by any inspections which the *Naturalists* and *Anatomisers* have made, that the *Rationall* Soul hath any peculiar lodging, proper onely to her self, and differing from other Animals; But being indivisible, inextensive, and without parts, she is *tota in toto & tota in qualibet parte*, she is all in the whole, and whole in every part of the *compositum*, she is diffus'd up and down the whole masse or fabric of flesh, ther being no movement at all without her; For as the beams or light of the Sun displayeth it self every where through the whole Hemisphere, yet hath it no particular mansion in any place more then another, so the *Rationall* Soul, which is a *beam* of Immortality, diffuseth her self through the whole Microcosm of Man to quicken it, yet she hath no particular residence in any part; 'Tis tru, that she is *radically* in the heart, and *principally* in the brain, which is as it were her Capitol, and the seat of the Animal-spirits; Thence she issueth forth her commands, and dividing her Empire into a Triarchy, she governs by three Viceroys, the three *Faculties*, who though they are absolutely distinct by their Commissions, and keep their Courts in severall Regions, yet are they united by so indissoluble a league, and sympathetic alliance, that the prosperitie of one enlargeth the principalities of the other, and the detriment of each threatens the integrity of the whole; The Natural or *Vegetal Faculty* claims superiority of time in order of procreation, as being Governesse of our *Minority*, commanding the third part of our lifes; The *Vital* hath prehemineence in order of necessity, keeping her Court chiefly in the Heart, which is the first part that lives, and the last that dies; thence she transmits a sovvrain and conservatory influence through all the members, without which the wholeMan must in the fleetest article of time be but a Cadaver; The *Animal* Faculty challengeth

lengeth ſupremacy in order of eminence, as regulating the ſublimer actions, as *Senſe* and *Motion*, togegether with the *Memory*, *Underſtanding*, and *Imagination*, to which, as to their perfection, the two former are deſign'd.

Therfore, gentle *Bees*, think ſpeedily on the free propoſall I have made, and of the fair opportunity you have offered you to be reinform'd with *Rational* Souls, and to return to the Religious Convent you came from, where being wean'd from the frail world, together with the cares and encumbrances therof; Where, by the conſtant practiſe of holy duties night and day, you may act the parts of *Angels* upon earth, and afterwards of tru *Angels* in the land of Eternity: Therfore ſhake off this deſpicable poor *humming* condition, and go again to ſing Hymns and Halleluiahs to your Creator.

Bee.

Know, Sir, that *we* have alſo a *Religion*, as well as ſo exact a *Government* among us here; Our *Hummings* you ſpeak of are as ſo many *Hymns* to the great God of Nature; And ther is a miraculous example in *Cæſarius Ciſternienſis*, how ſom of the holy Euchariſt being let fall in a medow by a Prieſt, as he was returning from viſiting a ſick body, a Swarm of *Bees* being hard by took it up, and in a ſolemn kind of proceſſion carried it to their Hive, and there erected an Altar of the pureſt Wax for it, where it was found in that form, and untouch'd.

But whereas you ſpoke of *Angels*, how do the *ſeparated Souls* of good men, when they are exalted to Heven, differ from the *Angels*?

Pererius.

As they agree, ſo they differ in many things; *Angels* and *ſeparated Souls* agree, in that both of them are *Spirits*; Both of them are Intellectuall and Eternall Cretures; They both behold the beatificall Viſion; Both of them are Courtiers of Heven, and act meerly by the underſtanding, &c. Laſtly, They both are Pariſhioners of the Church *Triumphant*: Now, as the bleſſed *Angels*

gels and *Souls separat* do thus agree, So they differ in many things; They differ in their *Essentialls*, for the principles of *Angels* are meerly Metaphysicall, *viz. Essence* and *Existence*; but a *separated Soul* continues still part of that *Compositum* which formerly consisted of *matter* and *form*, and is still apt to be reunited thereunto; Till then, *she* is not absolutely completed, for all that, while she changeth not her *nature*, but her *state* of life: Moreover, they differ in the exercise of the *Understanding*, and manner of knowledge, for a *Soul separat* knows still by *discours* and *ratiotination*, which an *Angell* doth not but by *Intuition*; They also differ in *dignity of Nature*, for *Angels* have larger Illuminations, At the first instant of their Creation they beheld the Beatific Vision, the summe of all happines, yet *separated Souls* are capable to mount up to such a height of glory by degrees as to be like them in all things, both in point of *Vision*, *Adhæsion*, and *Fruition*.

Bee.

Now, Sir, that you speak of *Angels*, what degrees are ther of them in the Celestiall Hierarchy?

Pererius.

They are divided into three *Hierarchies*, and in every Hierarchy ther are three *Orders*; The first consists of *Seraphims*, the second of *Cherubims*, the third of *Thrones*; The second consists of *Dominations*, of *Vertues*, and *Powers*; The third consists of *Principalities*, of *Angells*, and *Archangells*; Now, those of the supremest Hierarchy partake of divine Illuminations in a greter mesure: And you were all born, gentle *Bees*, to be members of any of these glorious Hierarchies.

Bee.

I remember when I was a *Nun*, that som presumptuous spirits would preach, that *Angels* were created for *Man*, and that *Man* was of so high a creation that he was little inferiour unto them, if not their equall, and that their chief miniseriall function was to guard *Him*, &c.

Pererius.

They were presumptuous indeed, and in a high

degree of prophaneness, as you shall find in these Stanza's of comparison, though som of them are familiar, and too low for so high a subject.

1. *Such as the meanest* Star *in Sky*
Is to the Sun *in Majesty*;
What a Monk's Cell *is to high* Noon,
Or a new Cheese *unto the* Moon;
No more is Man, *if one should dare*
Unto an Angel *Him compare.*

2. *What to the* Eagle *is a* Gnat,
Or to Leviathan *a* Sprat;
What to the Elephant *a* Mouse,
Or Shepherd's Cott *to* Cæsar's House;
No more is Man, *if one should dare*
Unto an Angell *Him compare.*

3. *What to a* Pearl *a* peeble Stone,
Or Cobler's Shop *unto a* Throne;
What to the Oak *the basest* Shrub,
Or to Noah's Ark *a* Brewer's Tub;
No more is Man, *if one should dare*
Unto an Angel *Him compare.*

4. *Then let not* Man, *half child of night*,
Compare with any Heavenly *Wight*,
He will appear on that account
A Mole-hill *to* Olympus Mount;
Yet let this still his comfort be,
He hath a capability
To be of Heaven Himself, *but on this score*,
If he doth not make Earth *his* Heaven *before.*

Bee.

Noble Prince, you pleas'd to give divers touches of the *Immortality* of the *human* Soul, I pray be pleas'd to illuminat and rectifie our understandings touching that point.

Pererius.

Concerning the immortality and incorruptiblenes of the *Rational Soul* in the World to com, not onely *Christian Divines*, but the beſt of *Pagan Philoſophers*, *Poets*, and *Orators*, have done her that right, as is evident in their works; Moreover, the Intellectuall *Human* Soul doth prove her ſelf to be immortall, both by her *deſires*, her *apprehenſions*, and her *operations*; Touching the firſt, Her *deſires* are infinit we know, and never ſatisfied in this world; Now, it is a *Maxim* among the School-men, That ther is no naturall paſſion given to any finit creture to be fruſtraneous; Secondly, Her apprehenſions or longings after eternall Truths, which are her chiefeſt employments, and moſt adæquat objects, declare her *Immortall*; Thirdly, from her *operations*, 'tis known, that all *corruption* comes from *matter*, and from the clathing of contraries; Now, when the Soul is ſever'd from the Body, ſhe is elevated beyond the ſphere of *matter*, therfore no cauſes of mortality can reach her, wherby her *ſtate* and *operations* pronounce her *immortall*, which operations ſhe doth exerciſe without the miniſtery of corporeall organs, for they were us'd to be a clog to her; Add hereunto, that ſhe uſeth to ſpiritualize *materiall* things in the Intellect, to abſtract Ideas from Individualls; She can apprehend *negations* and *privations*, ſhe can frame *collective notions*, all which actings conclude her *immateriality*, and as 'twas pointed at before, where no *matter* is found ther's no *corruption*, and where ther's no *corruption* ther's no *mortality*; Now, her prime operations being without the miniſtery of *Matter*, ſhe may be concluded *immortall* by that common principle, *Modus operandi, ſequitur modum eſſendi*, Operations are according to the *eſſence* of every thing; Now, in the World to com, the Soul ſhall be in a ſtate of pure independent *Beeing*, for ther will be neither action or paſſion in that ſtate; Whence may be infer'd, ſhe ſhall never periſh, in regard that all *corruption* comes from the action of another thing upon *that* which is corruptible, therfore that thing muſt

be

be capable to be made better or worse; Now, if a *separat Soul* be plac'd in her ultimat and utmost state, that she can be made *neither*, it follows, that she can never lose the *Beeing* she hath; Besides, since the egress out of the body doth not alter her *nature*, but onely her *condition*, it must be granted, that she was of the same nature while she continued *incorporated*, though in that kind of imprisonment she was subject to be forg'd as it were by the hammer of *materiall* objects beating upon her, yet so, as she was still of her self what she was; Therefore when she goes out of the passible ore wherein she suffer'd, by reson of the foulnes and impurity of that ore, she immediately becomes impassible, and a fix'd subject of her own nature, *viz.* a *simple pure Beeing*; Both which (as a most noble Knight Sir *K. D.* hath it) may be illustrated in some mesure by what we find passeth in the coppilling of a fixed metall, which as long as any lead or drosse or any allay remains with it, continueth still melting, flowing, and in motion under the muffle; but as soon as they are parted from it, and that 'tis become pure, defæcated, without mixture, and single of it self, it contracts it self to a narrower room, and instantly ceaseth from all motion, it grows hard, permanent, and resistent to all force of fire, admitting no change or diminution in its substance by any externall violence; In like manner it may be said, when the *Rational* Soul departs from the drossy ore of the Body, and comes to be her *single self*, she is like exalted Gold, and reduc'd to the utmost perfection; She can be no more liable to any diminution, to action or passion, or any kind of alteration, but continues fix'd for ever in the full fruition of unconceivable bliss and glory.

Bee.

Excellent Prince, these are high abstracted notions, transcending the reach of vulgar capacities; But you were pleased to reflect somwhat upon the blisfulnes and joys of the *human* Soul in the other world, I pray be pleas'd to enlarge your self upon this Theme.

Pererius.

Pererius.

These joys, as they are beyond *expression*, so they are beyond all *imagination*; That vast *Ocean* of Felicity which the *separat Soul* is capable to receive cannot flow into her, untill those *banks* of earth, *viz.* the *corporeall* walls of flesh be removed; Those infinit joys which the *human Soul* shall be ravish'd withall in Heven are unmeasurable, and beyond any mathematicall reaches; They have length without points, breadth without lines, depth without surface; They are even and uninterrupted joys, but to go about to expresse them in their perfection were the same task, as to go about to measure the Ocean in Cockle-shells, or compute the nomber of the sands with peeble stones; Touching these faint and fading plesures among the *Elements*, we use to desire them when we *need* them, and when we have them, the *desire* presently languisheth in the *fruition*; Moreover, we use to love earthly things most when we want them, and lesse when we have them; The daintiest meats and drinks nauseat after fulness; Carnall delights cause sadnes after the enjoyment; All plesures breed not onely a satiety but a disgust, and the contentment terminats with the act: 'Tis otherwise with Celestiall things, they are most lov'd when they are enjoy'd, and most coveted when they are had; They are always full of what is desir'd, and the desire still lasteth, but it is a co-ordinat desire of complacency and continuance, not an appetit after more, because they are perfect of themselfs; Yet ther is still a Desire, and a Satiety, but the one finds no want, nor can the other breed a surfet; The higher the plesure is, the more full and intense is the fruition, and the oftner 'tis repeted the more the appetit encreaseth; Whence this conclusion follows, that ther can be no proportion at all betwixt the joys of a *separat Soul*, and those of a *Soul embodyed*; For the least dram of the spirituall joyes in Heven is more than the whole Ocean of fleshly contentments; One drop of those abstracted, those pure, permanent;

& immarceſcible delights is infinitly more ſweet, than all thoſe mix'd and muddy ſtreams of corporeall and mundan pleſures, then all thoſe no other then *Utopian* delights of this tranſitory world, were they all caſt into a Limbeck, and the very Elixir of them diſtill'd into one veſſell.

Bee.

Incomparable Prince, you have conquer'd us with ſuch ſtrong *Herculean* Reſons, you have raiſed our ſpirits with ſuch high raptures, and ſo illuminated our underſtandings, that by the gracious *Fiat* of the great God of Nature, and the favour of Queen *Morphandra* his handmaid in this particular, we are willing to reſume our firſt ſhapes, and ſo return to our dear *Country* and *Cloyſters*, where the remembrance of this *transfiguration*, we hope, will turn to our advantage; In the interim, we render you moſt humble and hearty thanks in the higheſt degree that can be imagin'd, for your flexanimous and hevenly perſwaſions, which we found ſo melting and ſweet, that we may juſtly think *Bees* ſat upon your lips, as they did upon *Plato*'s, in your cradle, or that you might be nurs'd with *Hony* in lieu of *Milk*, as *Pindarus* the Prince of *Lyricks* was; And becauſe *Poeſie* is the greteſt light whereby the *Rational Soul* may be diſcerned to be a *Ray of Divinity*, we will conclude with ſom Enthuſiaſms to bliſsfull Heven and the Hierarchies therof in this graduall Hymn, beginning with our Creator.

Natures great God, the Cauſe of cauſes, be
Ador'd and prais'd to all Eternity,
That ſupream Good, that quinteſſentiall Light,
Which quickens all that's hidden, or in ſight;
Who breaths in Man the Intellectuall *Soul,*
Therby to rule all Cretures, and controul
What Water, Earth, or Airs &c.

1. O holy Souls, O heavenly Saints,
Who from corruption and the taints
Of flesh and blood, from pain and tears,
From pining cares, and panting fears,
And from all passions, except Love
(Which onely reigns with you above)
Are now exempt, and made in endlesse Blisse
Free Denizons, and Heirs of Paradis.

2. O glorious Angels who behold
The Lord of Light from Thrones of Gold,
Yet do vouchsafe to look on Man,
To be his Guide and Guardian,
Praying always that He may be
Partner of your felicity;
O blisfull Saints and Angells, may yee still
The Court of Heven with Halleluiahs fill.

3. Seraphick Powers, Cherubs, Thrones,
Vertues and Dominations,
Supernall principalities,
Glories, and Intelligencies,
Who guide the cours of Starrs in sky,
And what in their vast Concaves lye:
May ye for ever great Jehovah's will,
And His commands throughout the world fulfill.

4. Archangels who the most sublime degree
Do hold in the Triumphant Hierarchy,
And can endure to see, and face alone
The glorious Beatific Vision,
A joy which all joys else transcends so far
As doth a morning Sun the meanest Star.
Archangels, Angels, Saints, Souls sever'd, may yee stil
The Empyrean Court with Halleluiahs fill.

Gloria

Infantium Cerebri
Sextus
Post Quadraginta.

Gloria laùſque Deo ſæCLorVM in ſæcVla ſunto.

A Chronogrammaticall Verſe, which includes not onely this year 1660. but hath *Numericall* Letters enow to reach above a thouſand years further, untill the year 2867.

——Heic Terminus eſto.

AN ADVERTISEMENT Relating to ORTOGRAPHY.

THer is a *Saying*, that hath gain'd the repute of a *Proverb*, (though it be alſo a kind of *Reproach*) That the *French* neither ſings as he pricks, nor thinks as he ſpeaks, nor *ſpeaks as he writes*; The firſt proceeds from abundance of ſpirits, and his volatil airy nature; The ſecond from his Exces of Complements; The third, becauſe he wold have his Language retain ſtill of the *Romand* or *Latin* Toung; Therfore when he writes *Temps*, *Corps*, *Eſtoille*, *Advocats*, *&c.* which com from *Tempus*, *Corpus* *Stella*, *Advocati*, he pronounceth them, *Tan*, *Cors*, *Etoilis*, *Avocà*; The *Engliſh* may be ſaid to be as guilty hereof, for if the *French* writes, *Apres la tempeſte vient le beau temps*, and pronounceth, *Apre la tampete vien le bou tan*, After a Storm comes a Calm; If the *French* writes, *Les Advocats baſtiſſent leuers maiſons de teſtes de fols*, and pronounceth; *Les avocà batiſſet leur meſons de tete de fous*, Lawyers build their houſes of Fools heads, (viz. *Clients*) The *Engliſh* comes not ſhort of him, for wheras he writes, *God give you good Evening*, he often ſaies, *Godi godin*; Wheras he writes, *Much good may it do unto you*, he often pronounceth, *Muſgidity*: The *French* do labor daily to reform this, andto bring both Writing and Pronounciation to be conſonant, by retrenching the ſuperfluous letters, for wheras they were uſed to write, *Les Epiſtres que les Apoſtres ont Eſcrit*, they now write as they pronounce, *Les Epitres que les Apotres ont ecrit*: It hath bin the aim of the Author in this Book (and others) to do the like, (though the *Preſſe* did not obſerve his *Ortography* ſo

punctually). Now, Strangers use to quarrel with our Language, and throw away the Book in a chafe sometimes, because our writing and pronunciation are so differing: For when a stranger meets with *treasure*, *measure*, *feature*, *reader*, *weather*, *people*, &c. he pronounceth *tre-asure*, *me-asure*, *fe-ature*, *re-ader*, *we-ather*, *pe-ople*; When he meets with *witnesse*, *sicknesse*, *wittie*, *prettie*, *pittie*, *starre*, *warre*, &c. he pronounceth *witnes-e*, *sicknes-e*, *witti-e*, *pretti-e*, *pitti-e*, *starr-e*, *warr-e*, &c. Wheras if we wold write them as wee pronounce them, *viz.* *Tresure*, *mesure*, *feture*, *reder*, *wether*, *peeple*, *witnes*, *sicknes*, *witty*, *pretty*, *pitty*, *star*, *war*, &c. (which gives altogether as full a prolation) strangers wold not find such a difficulty and distast in learning our Language; It hath bin, and is still the endevor of the Author to reform this, as also to bring those words which are derived from the *Latin* Toung to follow her *Ortography* rather then the *French*, wherby divers Letters are sav'd, as *Magic*, *Tysic*, *Colic*, *Favor*, *Labor*, &c. not *Magique*, *Physique*, *Cholique*, *Favour*, *Labour*, &c. For as it is a Principle in *Philosophy*, *Entia non sunt frustrà multiplicanda*, Entities are not to be multiplied in vain, so it may as well hold in *Ortography*, *That Letters are not to be multiplied to no purpose*; Add hereunto the *Topicall* Rule, (as the Author observes els-where) *Frustra fit per plura quod fieri potest per pauciora*, More is waste, when fewer will serve the turn.

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